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LAMENTATIONS OF IEREMY:

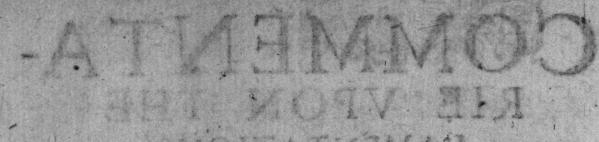
of every Chapter layd open in severall Tables; then, a literall interpretation of the text out of the Hebrew, with a Paraphrasticall exposition of the sense thereof: Afterward, a collection of divers doctrines, gathered sometimes out of a whole verse in generall, or from the coherence of the text; and sometimes out of the particular words of the same; with examples, now and then, shewing how the same doctrines have bin verified in experience; Moreover, the reason or proofe of every doctrine; and lastly, the particular vses, that are to be made of them, for the edification of the Church of God.

Ierem.13.22.

And if show fay in thine heart, wherefore come these things upon me? for the multisude of thine iniquities, are shy skirts discovered, and thy heeles made bare.



Printed by the Widdow Orwin, for Thomas Man, dwelling in Pater Nosterrow, at the signe of the Talbot. 1593.



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AT LONDON,

Privered Syrine Widdow Orwinstor Thomas Alem the elliptin Passer Street Syrine Widdow, at the figure of the Talbon, 1995.



To the Christian Reader, grace, mercie, and peace from God the father, and from our Lord Iesus Christ.

T is and hath been long time a question more enquired into upon occasion, the soundly weyed for the good of Gods Church, whether there be any moe wases of right handling the Scriptures then one? and if there bee, which is the best thereof? The solution whereunto (as appeareth by the infinite varietie of preaching

among us Englishmen more then in all the Churches of God besides) hath been, that there are indeed diners manners of preaching, which may all be profitably veed for the edification of the bodie of Christ. But if the practise of many bewell weyed, it will easily appeare (supposing that there be diners) that we have been very carelesse to enquire after the best and to vse it. For, whilest some give themselves, upon the least occasion, to enter into a common place of Devimitie, and to handle it most largely (which is the right way in Catechising and laying the foundations of Religion) and others labour to shewe themselves learned in the tongues, and humaine Artes, or of great reading in dinine and heathen writers, we see that the people is brought either into such amazednesse, as they thinke that any thing may be made of the Scriptures, or to such an unsetlednesse in indgement, as they rather hunt after varietie of teachers for their strange manner of preaching, then for found instruction for their owne edification. How this fore may bee cured, I will not take upon me precisely to say for it is easier rightly to espie a fault, then to show the way to amend it, and it may be that there is not one, but divers causes of this enormitie, somewhereof are growne to such vicers, as may not without danger be touched. Onely I will be bold to say some thing to the questio proponded before, not so much striving whether there be diners kinds of teaching, as labouring to shew such a way as must

TO THE READER.

must needes be the best and most profitable. First therefore we are toknow that the end where fore Christ Iesus when he ascended into beauen, and leading captinitie captine gane guifts unto men, was for the edification of the bodie of Christ, Eph. 4.12. that is, to build up Gods people in the true knowledge of his holy word, and so to confirme them in the faith, andreforme them in their lines. Now to the end that this may be done, I suppose every one will confesse first, that the workman whom God hath fitted to this great worke, must be that scribe taught unto the king dome of heaven, which is like unto the housholder that bringeth out of his treasurie things both old and new, Matth 13.52.that is, furnished with alkinds of knowledge meet to expresse Gods will to his people in most effectuall manner: Then it cannot be denied that, seeing it is onely the word of God that can perswade the conscience, the sirst thing that is to be done in the right teaching of the same to Gods people, must needes be, the cleere and evident deliverance of the sense of the text in band; that out of the same, as from a fountaine that runneth cleerly, all that he is further to deliner may be seene to be derined. Secondly, seeing what soever was written aforetime was written for our learning, Rom. 15.4. it must needes be that every sentence of the holy Scripture containeth in it (at least) one generall doctrine; and therefore the sense being once understood, the next thing that is to be considered, is, the collecting of the same out of the text, in such plaine and manifest manner, as must needes be acknowledged in the conscience of the hearers to be so; which being enlarged by the examples and testimonies of the Scriptures, and manifested by the force of reason grounded upon the same, must needes take such roote in the consciences of the hearers, as they shall either bee throughly perswaded of the trueth of it (if it be rightly and effectually handled) or leane such a print therein as shall convince the Same. Thirdly, seeing the generall doctrine is like unto goodly meat Jet upon the table before young children, which needeth to be carued unto them, that every one may have his portion in due sea son, Mat. 24.45. Therefore is the right vse to be propounded unto them of the same doctrine, that it may appeare how it is profitable, either for all Christians in general, or for certaine special ones in particular. This is that which the Apost le meaneth when he saith, that the whole scripture is profitable to teach, (that is, to learne doctrine

TO THE READER.

out of it, and not onely so, but also) to improve, (that is, to confute all errors contrary to wholfome doctrine) to correct, (that is, to reprove the misbehauiours of them that walke disorderedly) To instruct in righteousnes, (that is, to direct Gods people in all the wayes of godlinesse) 2. Tim. 2.16. yea and to arme ws with patience and comfort in all kindes of trouble, Rom. 15.4. This course being taken by the Preacher shall not onely free him from the saunder of running out of his text, but also be so profitable for the hearer, as experience shall prooue this kind of teaching to bee such as is not instly to be excepted against. But is not this (will some say) a great in iurie offered unto others that preach after another fashion, and astraightning of the giftes of Gods spirit which are diuers, to some thus, and to others thus, and yet by the same spirite wrought to the edification of the Church of Christ? I answere, first, as concerning men, let them be assured that they have a warrant out of the word, and a perswasion in their hearts, that the care of Gods glory and desire of edifiyng his people did lead them to their maner that they vie and then is all this nothing against the, but directly for them. Secondly, the commeding of one kind of teaching as most profitable, doth noway bound the spirit of God further then it bathpleased the Lord to limite himself by the rules of his own word. I confesse that God gineth unto diners men diners measures, and to some to excell in one thing, and to some in others, for one hath an excellent dexteritie in interpreting the text; another can in speciall manner gather doctrines; another exceedeth in application, but let it be considered that all these are branches of that method hitherto commended unto vs: so that, who so ener is endued with speciall ability and facilitie in one of these, must labour also to performe the other aright, and not to account it a course different from his owne, further then that one doth his duetie in greater measure, and in a higher degree then another. Yet would I not so be understood, as though I did affirme it of necessitie to gather every doctrine at. all times that the text may afforde, or out of every doctrine to derine both matter of reproofe, correction, instruction, patience, and comfort. For albeit I doe not doubt but that the word of God, being, as Godhimselfe is, infinitely rich even in every sentence for enery branch of edification: yet seeing the deniding of the worde of ing a direction very very

3.305

TO THE READER

God aright, is the wisdome of the wife steward to dispence the same in due season it belongeth to the teacher to see what is most meete & expedient that way, who shall often discerne apparant necessitie to stand upo one, when there is as evident reason to omit, or, at least, not to vrge or enlarge the other; and therefore as it is a sure groud for the hearer to learne to discerne of and chuse his teacher by his abilitie and dexteritie in expounding the text, and gathering the doctrines out of the same; so is it hardly within his power to judge either of his choyse of doctrines or of the vse and application that he maketh (fothat be v fe none but that which is found and agree able to the text) saving so farre as concerneth his owne edification in particular. This I am sure of (for I have seene it in continuall experience) that the want of this way in the teacher is the cause that be often thinketh his text so barren, as bee is glad to runne into bywayes to fill up his time, and somaketh his labour as water spilt upon astone that never profiteth any, and the want of power to see who bandle the word of God aright, and grace to use their ministerie ordinarilie, is the cause, not onely of the gadding of the multitude (where they may easily come to varietie of teachers) but also of the rents and distractions that so many fall visually into; for if they had been seasoned with that heanely teaching which the ordinarie ministerie of himshat devideth the word of GOD aright, doth afforde, not onely their indgements would have been better informed to discerne the spirit of error when it is tendred unto them, but also this wandering and confused kind of teaching that many do ve, would have seemed unsavorie unto them.

But my purpose is not, either to set downe any directions for the preacher, or to prescribe a course for the hearer, saue onely to shew, and that briefly, such a way as is proned by experience to bee most comfortable for the minister, seeing his labour thereby to be blessed, and not to be in vaine, and most prositable to the hearer, who shall thereby attaine to the greatest measure of knowledge and soundness of sudgement. Now because examples are the most easieway of teaching) I with the comfortable assistance of another brother, (who when this booke comment to his hands may see his share in the transile thereof) having occasion to goe thorough the two sirst chapters of these Lamentations, and the most parte of the third, perceived that the method and matter might be not altogether unprositable

TO THE READER.

table unto others: and therefore I reviewed the chiefe notes that me had collected from the larger difcourfe therof, and adding thereunto the other two chapters have fet the whole downe in such manner as thou feest. The particulars, I confesse, as they bee fet downe, are farre more briefe then when they were foken, and more fort then is meete to be veed many publike ministerie, or expected by any indifferent auditorie (for why should I trouble the Reader with large discourses in that which may as welbe expressed in short sentences?) seeing I have laboured to abridge rather then to enlarge any thing, which will be as profitable to the Reader of any tolerable understanding, as if every thing were amplified to the ottermost. For as to a Musitian that hath so much skill as to knowe the concords andrules of descant, it is as good a direction to have the ground, as if he had every severall poynt pricked out unto him, seeing bee is inured with the manner of devision upon every poynt according as it falleth out in the ground: so to him that is any thing well qualified either with the gift of teaching, beeing a minister, or of hearing with judgement and discretion being a private person, this short bandling of these chapters may be as plaine a direction onto him as: if every poynt were amply enlarged.

To conclude, that thou may st the better perceive and reape profit by this present exposition, understand that in althings I have laboured for breuitie: and therfore it may peraduenture feem sommbat: obscure, especially seeing how the doctrines are gathered out of the text is seldome set downe; yet for the better direction therin I have expressed in another character the words, or at least some part therof with &c. out of which it dotharife. I am somwhat more plentifull in the two first chapters, then in the rest; partly because the same things did often occurre, and that now and then in the selfe same wordes; and partly that it may appeare what varietie and abundance of matter is contayned in the holy scriptures; and yes where the greatest plenty is expressed, I have not set downe all the doctrines that my selfe could have collected, much lesse that which the text in it selfe contayned: for who can drap that fountain drie, which is bottomlesse? this I doe therefore say, that every man, who either hath the calling to teach the word of God unto his people, or prepareth himselfe to be furnished thereunto, when the Lord of the

TO THE READER.

vineyarde soull set bims on work, may be provoked and allured to take paynes, and to pray for a blessing upon his labours that way, which he may have good hope (vsing the meanes) to attaine unto, seeing so greatriches be there to be obtayned, by the handes of all those that rightly digge therein. The Lord make us able and willing to travaile with all carefulnes in that heavenly labour of sear-ching out the unspeakeable treasures of knowledge and wisdome that lye hidden in his blessed worde, and vonch afe so to blesse us therein, as may be most to his glory, the good of his poore Church, and the endlesse comfort of our owne soules.

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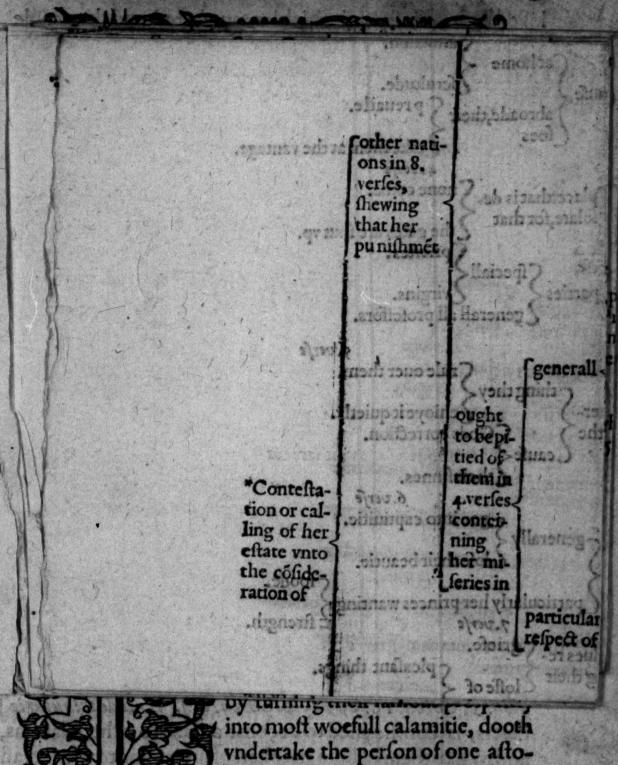
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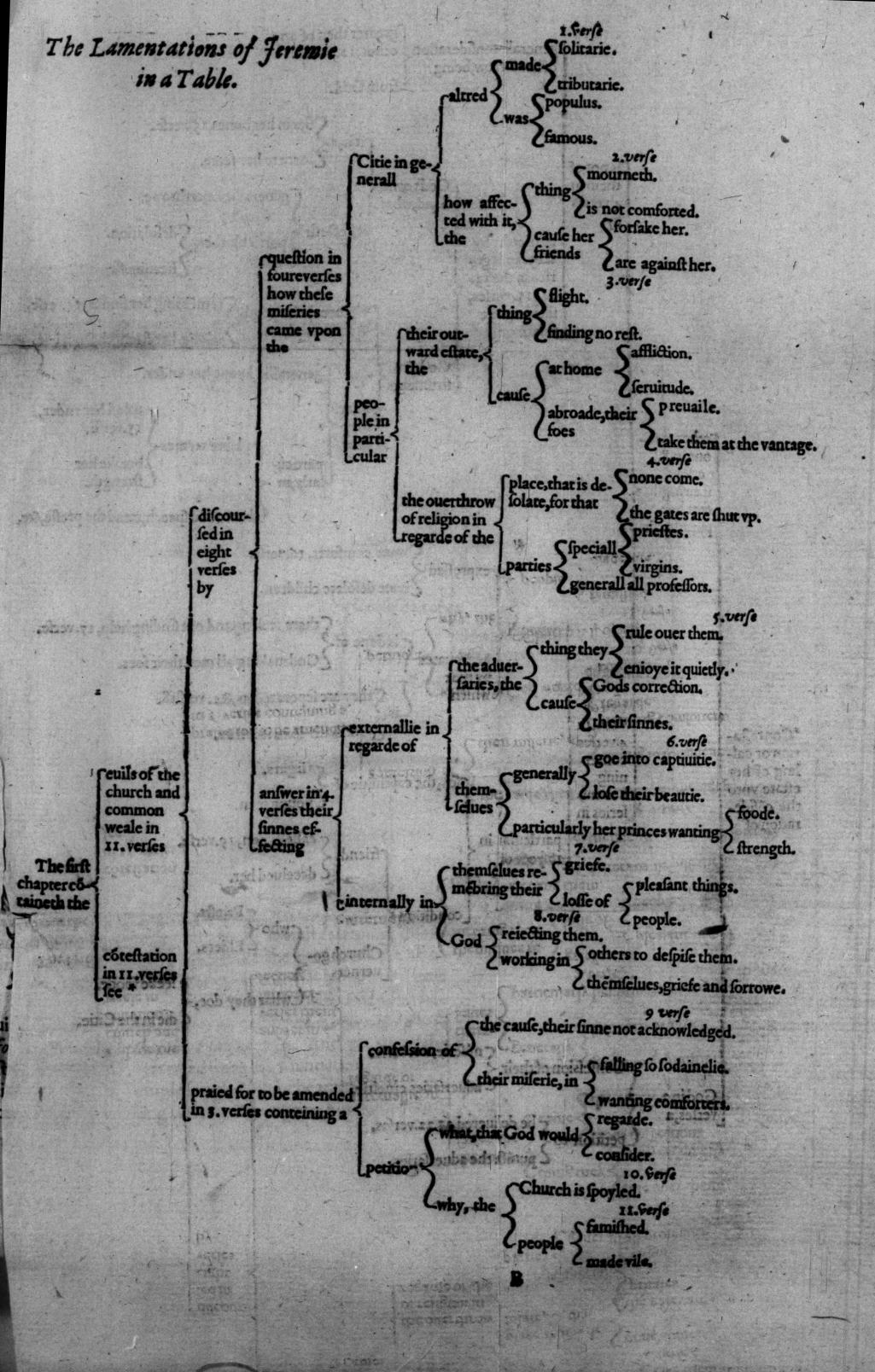
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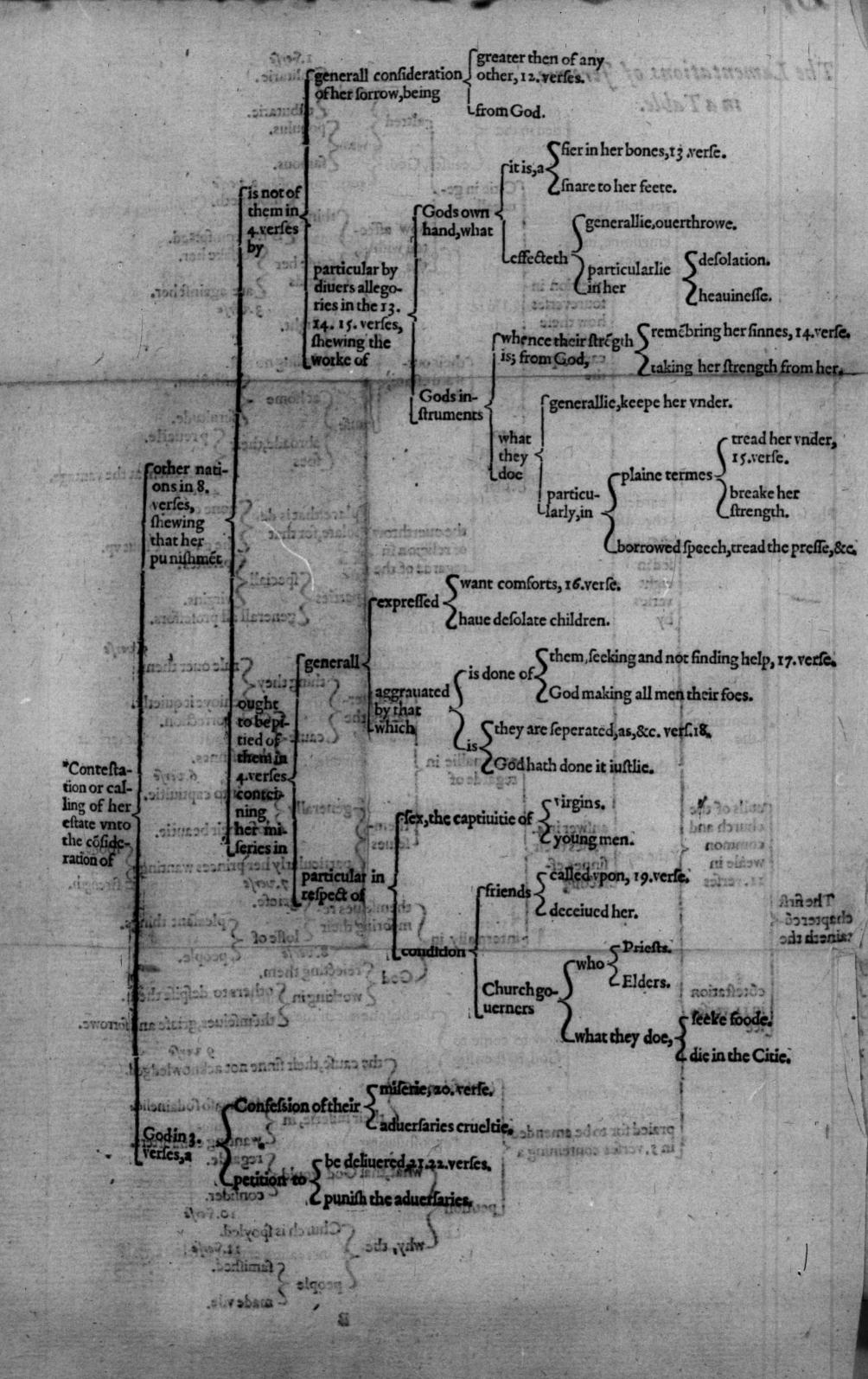
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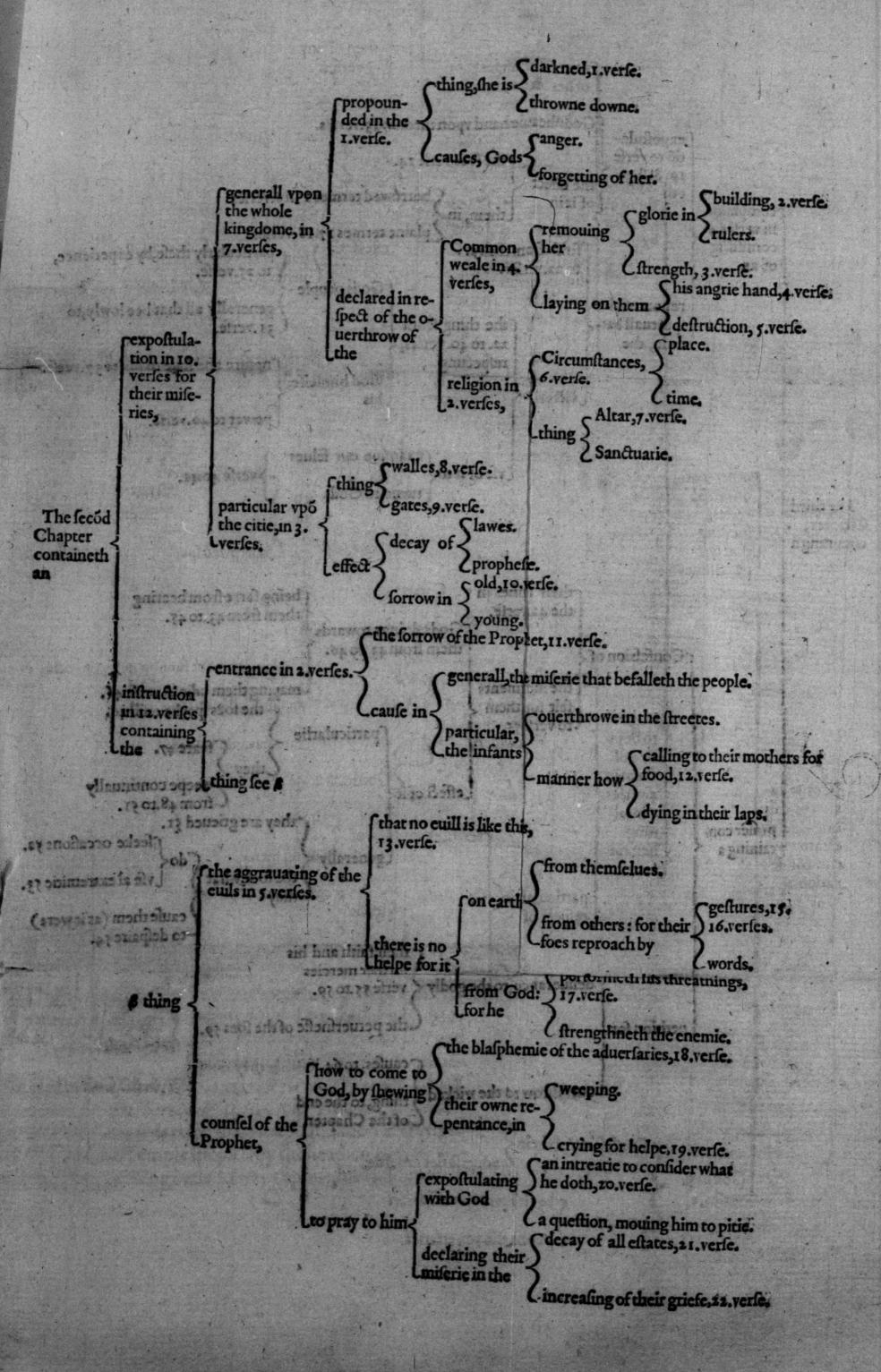


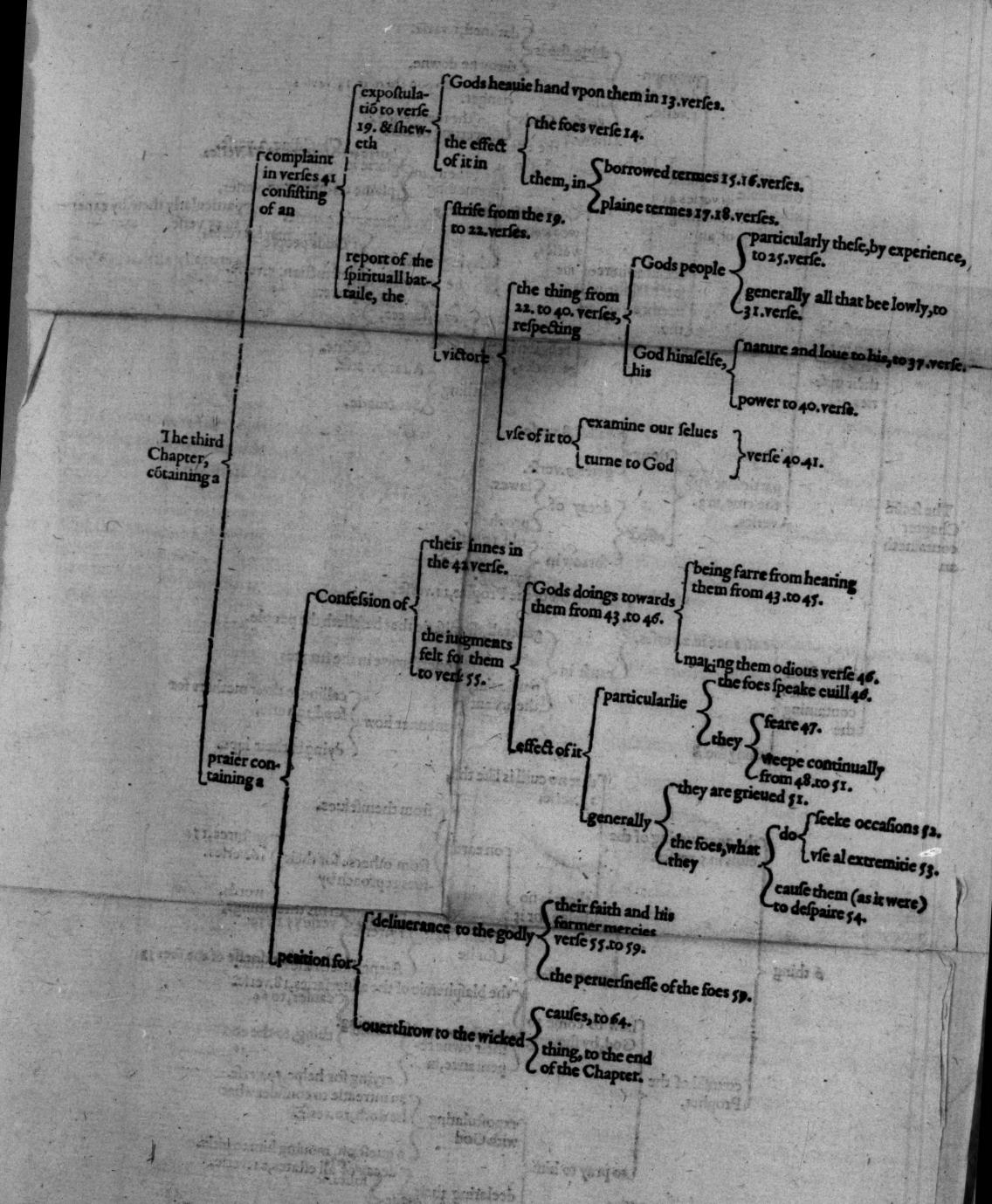
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uing said of Ierusalem, This is my rest for ever bere will I dwell, for I have a delight therein, Pfal. 132.14. And yet notwithstanding the Citie was rased from the foundation and vtterlie destroyed, the Temple spoyled by the heathen and confumed with fire, the King caried away captiue, his children first killed ealquates







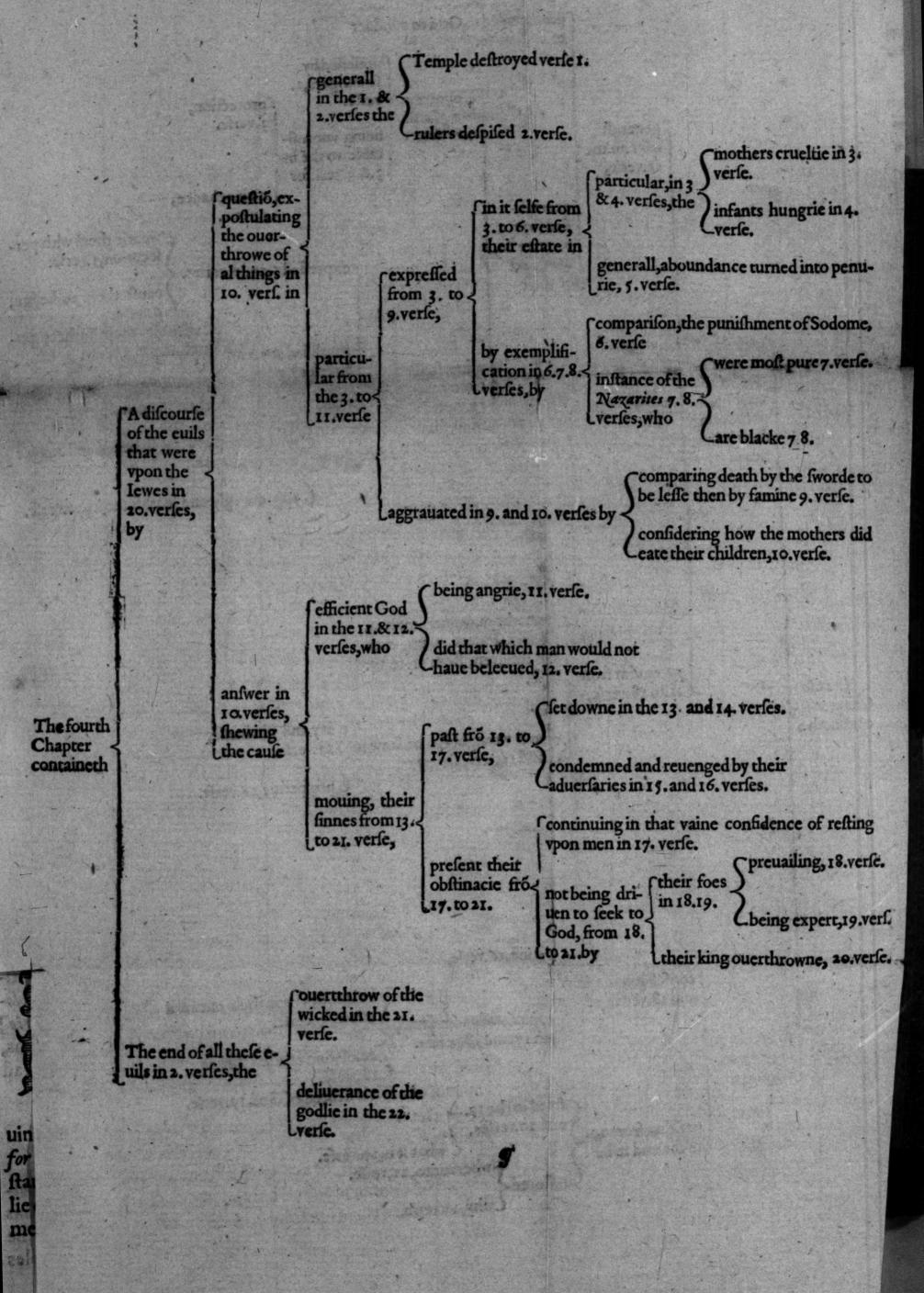


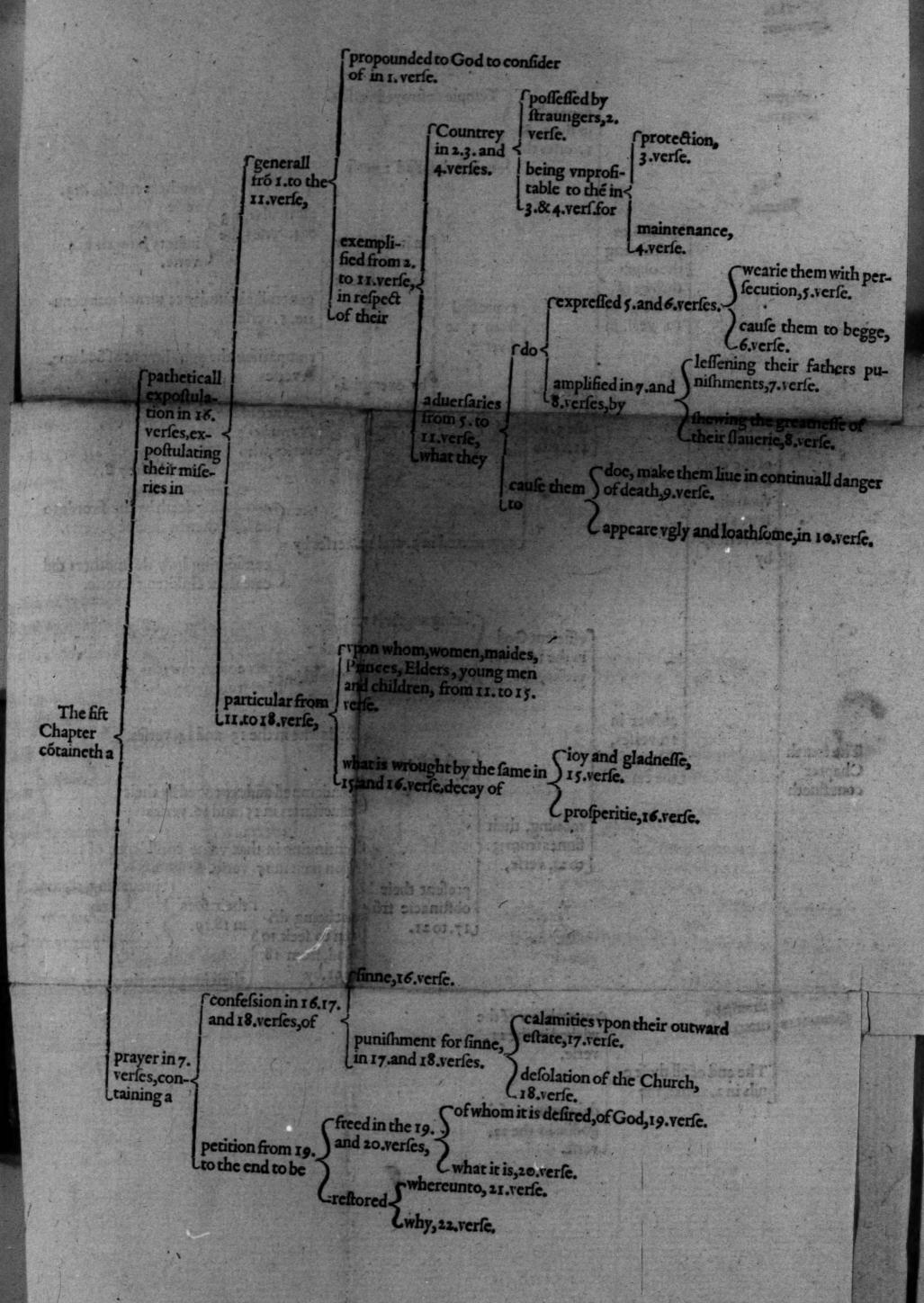
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The occasion and argument of the Lamentations.

Whether this excellent booke was made upon occasion of the death of Iosiah, being (as it were) the beginning of Gods heavie hand upon the Iewes for their contempt and abuse of his worde so long foretolde by the Prophets, which cansed this servant of God so exceedingly to lament as is mentioned, 2. Chron. 35.25, &c. Or rather upon the overthrowe of the Citie Ierusalem, and burning of the temple therein; it needeth not greatly to be inquired, seeing it is evident that it was indighted by the spirit of God, and penned by the Prophet Ierus y, to drawe the Church of God into a serious consideration of their sinnes that caused the same, and to true and unfained repentance, earnestly praying unto the Lord to remove his angrie countenance from them, and to turne his gracious favour as in former time unto them.

The first Chapter.



His Prophet purposing to expresse in most patheticall maner, the marucilous change that GOD had wrought in the estate of his people, by turning their famous prosperity into most woefull calamitie, dooth vndertake the person of one astonished at a moste lamentable and suddaine spectackle. For God ha-

uing said of Ierusalem, This is my rest for ever, here will I dwell, for I have a delight therein, Psal. 132.14. And yet notwith-standing the Citie was rased from the soundation and vtter-lie destroyed, the Temple spoyled by the heathen and consumed with fire, the King caried away captive, his children first killed

Verfe.1.

[How] that is, in what wonderfull maner, and by what frange meanes doth the citie i. Ierusalem that famous place, being the praise of the whole earth, and terror to all Nations, being by Gods owne commaundement begun and perfected by those famous Kings so much seared and obeyed Dauid and Salomon [remaine [olivarie] that is, her walles are cast downe, her houses decayed, her freetes grow vuer with graffe, none comming thither or going thence what was full of people] that is, heretofore euerie house was inhabited, every street replenished with commers and goers, great concourte and accesse of all kinde of people was there to be feene, from al Nations both farre & neere fire is as a widdow? that is, she is as a woman having lost her husband not sought vnto by any, but mourning in a defolate corner [She that was great among the Nations that is, not onely of mightie power and authoritie, but also of great accompt and estimation, by reason of her famous victories against her foes, and that renowned Temple fo fumptuouslie builded to the praise and feruice of God [and Princes among the Proninces] that is, hauing many Nations subject vnto her, and paying yearely tribute; which was especiallie in the time of David and Solomon. 1. Chron. 18. 6,66. 2. Chron. 8.7. [is made tributarie] that is, is constrayned to become a flaue to other Nations, and to pay them tribute, in token of subjection to them, read 2. Kings 24 and 29. Chap. and 2. Chron. 36.

The doctrines that are to be learned out of this verse.

Doctrine. GEnerallie out of the whole verse. God often altereth the outward estate of his Church in this world. The truth of this doctrine appeareth, not only by the examples.

3

Apostles; but also the stories of latter times and even by dailie experience. The causes mooving him thereunto are; first, that he might dailie declare himselfe the disposer and governour of all things: secondlie, to take from vs (that doe naturallie settle our affections in the earth) all occasion of promising our selves any certaintie heere. The vse of this doctrine is; first, to prepare our selves to all conditions, whether prosperitie or adversitie, sickness or health. &c. according to the example of the Apostle Phil. 4.11.12. for else it is certaine that affliction coming vpon vs, will be most grieuous and intolerable. Secondlie, to teach vs to settle our affections vpon heaven and the things that leade thereunto, which is a most certaine anchor-holde, and will never faile vs, as this world will doe, even in the most excellent things thereof.

Doctrine. [How] the maner of the speech teacheth this doctrine. It is our duetie to striue with our selucs to bee affected with the miseries of Gods people. 2. Chron. 1 1.28.29. The reason hereof is; for that we are fellow-members of one bodie whereof Christ is the head. 1. Cor. 1 2.25.26 &c. The vse of this doctrine is; first, to reproue them that seeke onelie for their owne good, not respecting the state of their brethren. Secondlie, to teach vs to put on tender compassion and labour (according to our callings) to profite the whole church of God and euerie member thereof: els cannot we assure our

selves to bee livelie members of that bodie.

Doctrine. [was] God giueth sometimes vnto his church an outward estate that flourisheth both in wealth and peace. This appeareth in the example of this people, especiallie in the time of Solomon and other kings after him. The reasons hereof are; First, that he might giue his people a taste, even of all kinde of earthly blessings. Deut. 28.2. Go. Pfal.84.11. Secondly, that they might have all oportunitie to serve him, and every kinde of encouragement thereunto. The vse hereof is; first, to reprove the sollie of Fryers and Issuites that vndertake a continual voluntary poverty, and afflicting of their own bodies, seeing every meber is to be partaker of the com-

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mon bleffings that God bestoweth vpon his church. Secondly, it consuteth the opinion of them that thinke the Church of God to be alwaies under the crosse outwardly. Thirdly, it techeth vs to prayse the Lord that vseth all kinde of meanes to manifest his loue unto his seruats, which praise must be doubled by vs if we enioue any share of this outward prosperitie.

flourishing estate of Gods Church lasteth not alwaies, but is often changed into affliction and aduersity. This appeareth by the whole course of the scriptures: for the reason and rauses hereoffee the first doctrine. The vse is; to teach vs, to make the time of our peace most profitable vnto vs, to further vs in the waies of godlinesse; else, in aduersitie wee either sall away, or at least the burthen will seeme intolerable vnto vs as wee see it is to such as promise to themselues continu-

all prosperitie.

Doctrine, [folitarie, ful, &c.] God often changeth the condition of his servants in this life, from one extreame to another: examples hereof; Ioseph, from imprisonment to the estate of a Prince. Ioh, from great riches and honour to extreame powertie and reproach; the Israelites from intolerable service in Egypt, to the most renoumed amongst the Nations. The reasons of it are, First, that his mightie power might appeare to all the world, especiallie to his Church. Secondlie, that we may learne to ascribe all vnto his Maiestie, and nothing to our selves or any other. The vse is, to teach vs not to build upon anie thing in this life, seeing it is so subject to change; but in all things to seare and serve, him that soe we're may have comfort whether in wealth or want.

Doctrine. [Was full of people] It is a great bleffing of God for a Nation to bee populous Gene. 12.2. The vie is, to reprove them that murmur at the multitude of people in this land; and to teach vs to acknowledg it among the rest of Gods bleffings bestowed vpon this land at this instant.

Doctrine. [Princesse among, &c.] God often maketh his people in their prosperitie most admired of all people in the world; this was verefied in the Israelites often; and is seene vsuallie

Lamentations of Ieremie.

vsuallie in experience: the reason, First, that God may shew himselfe to love his sermants: secondlie, that the godly may knowe that godlineffe is not without rewarde, euen in this life: thirdlie, that the wicked may have all excuse taken from them, in that they are not allured to religion by such notable spectacles of Gods loue to them that feare him. The vie is to teach vs whenfoeuer the Lord dooth fo, either for our felues or others, to breake out into the praise of his holy name, and to growe in strength and courage to performe every good duetie of our calling.

Doctrine. [is made tributarie] God often humbleth his feruants vader all his foes and their adversaries; this was notablie verefied by this people in Egypt, and in this place. The reason is; their disobedience to his word. Deut. 28.36. 37. The vie is; first, to shew vato vs how great Gods anger is for finne, that dooth punish it so seuerelie, euen in his dearest children: secondly, to teach vs not to measure the fauour of God towards our felues or others by the bleffings or aduersities of this life seeing the wicked doe often flourish when the godlie are in great miserie, Pfal. 73.4, &c. and on the other fide, the godlie doe prosper when the wicked are

in great distresse, Tofua, 5.1.60.

[She] that is, Ierusalem [weepeth] that is, for griefe of her Verse 2. prosperitie lost, and crosses vpon her, she breaketh out into teares [continuallie] that is not for a moment but without intermission [in the night] that is, her griefe is so great that it constraineth her to weepe when she should sleepe and refresh her wearinesse with rest [ber teares runne downe ber cheekes] that is, her weeping is in fuch aboundance, as it caufeth rivers of teares to distill from her eyes [among all her louers] that is, her neighbour Nations in league with her, the ftrangers that fought to her from farre, and merchants that resorted to her [the hath none to comfort ber] that is, they doe vtterlie withdraw themselues from her, denying her all kinde of succour [all her friends] i, such as were most inward with her, and beholding to her [have dealt treacherously with her] i. The trufting to them for helpe, they have hindred her [and Dolleing

are ber enemies] i. become her foes and doe her as much

harme as they are able to doe.

Dectrine. [weepeth] according to the measure of Gods correcting hand vpon vs must our griefe be. The reason, first, because God is sure to be (at the least) so angrie as his rods are heavie. Secondly, our sinnes doe cause him to afflict vs, which we must repent of according to the measure of Gods anger against them appearing by his smiting of vs. The vse is, first, to reprodue them that remaine vnrepentant, when the correcting hand of God is vpon them: secondly, to teach vs to increase in sorrowe and lamentation, seeing the troubles of the Church in generall, and our owne crosses in particular hand a statement of the contest of the church in generall, and our owne crosses in particular hand a statement of the contest of the church in generall, and our owne crosses in particular hand a statement of the contest of the church in generall, and our owne crosses in particular hand a statement of the contest of the church in generall, and our owne crosses in particular hand of the church in generall, and our owne crosses in particular hand of the church in generall.

cular be daily increased.

Doctrine. [weepeth] weeping for sinne and the punishments thereof is such a signe of true repentance, as we must labor to shew forth, especiallie in the times of our calamitie common with the rest of Gods Church. The reason, first, because the heart appeareth then to be truelie affected when it breaketh out into teares. Secondly, the godsie haue alwaies (especially in the dayes of their humiliation by fasting and prayer) been brought thereunto, soel 2.12. The vse is, to reprodue our corruption, that can easilie be brought to weepe for a worldly losse, but hardly for our sinnes, and the punishment thereof; which hardnesse of heart we must labour against with all diligence, carefullie vsing all the meanes that God hath appointed thereunto.

Doctrine. [none to comfort her] It is a grieuous plague to lack comforts in affliction; the contrary whereof is an exceeding bleffing. The reason, because, first, the comfortable wordes and deedes of others will mitigate the sense of the miserie. Secondly, it addeth vnto the griefe to be left alone in it. The vse is, first, to shew vnto vs, that Gods people, whome he loueth, may be left destitute of all worldly friends, and yet remaine in his favour, as this people were: secondly, to teach vs to magnific the name of God, and to esteeme our affliction very light vnto vs, seeing we have so many freinds so willing and readie to do any thing for vs.

Doctrine.

Lamentations of Ieremie.

Doctrine. [dealt treacher or] It is an intolerable griefe to have freinds become foes. The reason, because, first, we put great trust in our freinds and promise to our sclues much as sistance by them. Secondly, they having been most inward with vs, may doe vs more harme then those that we have alwaies esteemed enemies. The vic is, to teach vs, first, to take heed with what men we make freindship. Secondly, not to be dismaied though our freinds become our foes, seeing it hath been often the lot of the godly, but to seeke to God the more earnestly for his assistance.

Doctrine, [none] God often leaueth his people destitute of all outward helpe and comfort. The reasons hereof see vers. I. Doctr. 5. The vie is, to teach vs to rest vpon him alone, at whose disposition all things are, and not vpon anie outward thing, seeme it neuer so glorious to our outward

eyes.

[Indah] i. the inhabitants of the kingdome [goeth away] Verse 3.

i. willingly leave their countrey, goods and dwelling, [because of affliction] i. extremity of troubles [and great sernitude] i. extremitie of slauerie that they are in [she dwelleth
among the heathen] i. is constrained to live among the Idolatrous and godlesse people [and sindeth no rest] i. no courteous entertainment or kindnes, which naturally is shewed
to straungers [all her persecutors tooke her in the straits] i.
whosoever set themselves against her, tooke her at the most

aduantage to hurt her.

Dollrine. [goeth away] the outward thinges of this life are the soonest lost (and those that are surthest from the minde, the soonest of all) and being enjoyed, they are the most vucertaine. The reasons are, because, first, they are most subject to all kinde of enemies. Secondly, God knoweth that we may best want them. The vse is, first, that we learne to make least accourt of them, as things without which we may be perfectly happie: Secondly, to endeuour most of all to obtaine the true knowledge and seare of God, which is the treasure layde vp in heaven, which the thiese cannot steale, Matth. 6. 19.20.

Doctrine.

Dollrine. [goeth away, & c.] It is naturall for a man to seeke to better his outward estate, and his duety to seek farre and neere for the freedome and rest of conscience, 2. Chro. 11.13. to 17. The vse to teach vs, first, that they are without naturall affection, that regard not, or will take no paines to better their outward estate, (& if they have a familie) worse then Insidels if they provide not for them, 1. Timothie 5. 8. &c. Secondly, to shew vs, that if we cannot enjoy the benefite of Gods word and sacraments in peace where we are, we ought to remove our dwellings, and neither make our selves matter of continual trouble, by holding our dwellings with allother inconveniences, nor contet our selves with those corruptions or wants that vsually are at home where we dwell.

any where then in our own countrey where our gouernours feeke to oppresse vs. The reason is, for that their hatred being assisted with their might, will neuer let vs liue in any tolerable peace. The vse is, to teach vs to give place vnto violence, if by no other meanes the rulers will bee appealed

with vs. and Interney and radio of the de

Doctrine. Of two euils (if neither be finfull) we may and ought to choose the lesse, to auoyd the greater. The reason is, because we must ease our owne burthen as much as may be. The vie is to teach vs, to pray to God for wisdome, that we may be able to discerne of things as they are, and for po-

wer to doe accordingly.

Doctrine. [no rest] It is grieuous and dangerous to dwell among the vngodlie. The reason is, because, first, they can administer no matter of true comfort vnto vs, whereas all their waies be full of offence. Secondly, they are strong to drawe vs to euill, and we weake to shunne their ill example. The vie is to teach vs, first, neuer to take any delight in their companie, but to mourne if we be constrained to dwell with them. Pfal. 1 20.5 &c. Secondly, to auoyde their companie to the vttermost of our power, and where we cannot, to suffect even their friendship.

Doctrine. [findeth no rest] When God meaneth to punish

he

times

hee stirreth vp meanes, but when he meaneth it not, the meanes shall not prosper: the reason is, because all things are at his disposition, and can bring nothing to passe further then he giveth power thereimto. The vse is, to teach vs alwaies to seeke vnto the Lord for any thing that wee would have, or would be ryd of, and not rest vpon the outward meanes as is the maner of natural men.

Doctrine. [no rest] There is no place or meanes to escape Gods hand, when he meaneth to punish. The reason is, because he is every where, and cannot be fled from. Pfal: 139. 7.6. The vie is, to teach vs to endeuour to walke vprightlie as in his presence, alwaies remembring that he seeth vs, and we cannot flee from him.

Destrine. [allher persequators, &c.] There is no kinde of people so generallie and so euill intreated in their adversitie, as the godie. The reason is, because, first, the world which ever hateth them, hath then opportunitie to satisfie their raging malice vpon them: secondly, God then means that trie them throughlie. The vse is to teach vs, to prepare our selves to beare all extremities in this life, and not to think it strange when we are euill intreated, seeing it hath ever been the Lot of the godlie; as both the examples of scriptures, and the latter times doe witnesse.

Doctrine. [tooke her] This people seemeth to be vtterly ouerthrowne for euer, and yet they returned into their land, and became a common wealth againe: so is it often with the Church of God, Pfal. 139.1.6c. Thereason is, for that they be often brought vnto so exceeding miserie in outward appearance. The vse is, to teach vs, first, neuer to despaye, though our calamities be neuer so many and grieuous: secondly, that there is no assured safetie, but in the true seare of God, but if we have it, we are sure to overcome

[The waies of Sion] i. the pathes that leade to the temple Verse. 4. built upon mount Sion [Lament] i. looke not so beated as heretofore, but are green with grasse and out of their kindelie order; a figurative speech [because no man commeth] i. there is no such recourse [to the solemne feastes] i. the speciall

mon wealth bringeth with it the ouerthrowe of the Churches outward peace. The reason is, because, first, the peace of the Church ariseth from the peace of the common wealth. Ierem. 29.7.66. The members of the Church being also members of the common wealth, must needes have a share in the common calamitie thereof. I he vie is, to teach vs, first, to seeke the peace of the common wealth, that we may obtain peace vnto the Church, and not to rebell against or remile the governours thereof. Secondly, to learne to mourne when we see instice peruerted in the common wealth, being assured that it will tend to the overthrow of religion if God stay it not in time.

God hath given vs here are not applied to the appointed vse, we have just cause to mourne, seeing our sinnes have caused the let thereof, Deut. 28.15.6c. to the end, Isaiah 13.19,6c. The vse is, first, to give vs cause of mourning that have here-tofore enjoyed many good things, and are now shut vp from the vse of them, and they lye waste not profitable for our selves or any other. Secondly, to teach vs, not to hoard or any waies to abuse any of Gods blessings, least they be made vt-

terly vnprofitable vnto vs or our posteritie.

Dollrine. [waies of Sion] The earth and earthly things doe often admonish men of their sinnes, either by denying that comfort which naturally they bring with them, Leuit. 18.25. or bringing griefe or punishment with them. Mich. 2.10. The reason is, because, first, God hath made all his creatures

this

as written bookes, wherein man may reade his finnes: secondly, that man may have no shewe of excuse left him at that great day of accompt. The vse is to teach vs, first, how odious and vgly a thing sinne is, that peruerteth the course of nature in Gods creatures; and therefore must seeme much more vile vnto vs, that are the committers thereof: secondly, that there is no way to escape intollerable punishment for sinne, but by vnfained repentance, seeing all Gods creatures are able to witnesse against vs.

Doctrine. [Lament, &c.] All Gods creatures mourne when God is disobeyed, and reioyce when he is obeyed by his people. The reason is, because all things were created to obey him in their kinde, and for the vse of man, being also obedient, which end is peruerted by the sinne of man. The vse is to teach vs, first, that man by sinne is made the worst of Gods creatures: secondly, that we must alwaies labour to loath and forsake sinne, that maketh vs so detestable before

God and all his workes.

Doltrine. [no man commeth] The service of God is not tyed to any place, but vpon condition of their obedience that
dwell therein. Ierem. 26.4.6.c. The reason is, because God
himselse is not tied to any people, nor respecteth any persons
but such as seare him, Alts 10.34 35. The vse is, first, to reprooue the vaine boasting of the papists in their pretensed
chaire of Peter, like the wicked Priess among the Iewes,
Ierem. 7.4. which was most vaine, though that place had
glorious promises, Psal. 87.1.2. whereas Rome hath vtterly
hone: Secondly, to teach vs not to put any considence in any
earthly priviledges to shelter vs in our sinnes, but to turne
vnto the Lord with all our hearts.

Doctrine. [The Priests mourne] It is a great griefe to Gods ministers to be deprived of their ministerie, or to see it vn-profitable to the Church, Ioel. 2.12. Ieremy 15.10. The reason is, because, first, God is greatly dishonored thereby: secondly, it gives hoccasion of interrupting all good things among the people, and matter of all kindes of sinne, as we see by experience. The vse is, first, to reprove them (as farre from

this feeling) that doe so easilie displace or set themselves against Gods ministers; secondly, to teach both that minister
who is thus dealt with, and that people to whome his ministerie belonged, to mourne when such a crosse is laide vpon them; seeing it is an action that God vsuallie causeth
to bee done for the sinne of contempt or abuse of his ho-

ly worde.

Dollrine. [Priests] The ministers must be guides to the people, to leade them to mourning (when there is cause) as also to all other duetics; the reason is, because God hath not onelie appointed them to teach the people, but also to be a patterne vnto them of all goodnesse. Tit. 2.7. The vse is, sirst, to bewaile the woefull estate of the Church, with vs that is so pestered with ignorant, idle, and vngodly ones, in steade of Gods ministers: secondly, to stirre vp all those that God hath enabled vnto this high calling, to growe more and more in the performance of all good duetics, to the good example of their slocks.

Doctrine. [virgins] They that sceme most exempt from it must mourne at the decaye of religion: the reason is, for that it concerneth Gods glorie, and every mans saluation. The vicis, sixt, to reprove them that lay not to heart the distresses of Gods people for the trueth, thinking it sufficient, that themselves live in safetie. Secondly, to teach vs to strive to bee grieved when wee heare of the decaye of the religion

in any place, though it be fafe where we are.

Doctrine. [in heavinesse, &c.] The greatest losse that can befall Gods people, is the losse of the exercise of the worde and Sacraments. The reason is, because God hath appointed them to be the meanes of begetting, and confirming faith in vs. The vsc is, first, to reprodue them that thinke they may be without the same well enough: secondly to teach vs to care sorit about all things; esteeming it the sielde for the buying whereof we will sell all that we have Matth. 13 44,

[Her aduersaries]i. those that oppresse her, and desire her destruction [are the chiefe i. have rule ouer her, Dent. 28 1 3. [her enemies prosper]i, they that hat eher doe easily prevaile

Verfe 5.

and

and doe what they list [for the Lord hath afflicted her for the multitude of her trafgression] i. God being angry with her sins and purposing to punish them in her, hath guen strength to the enemie to prevaile against her her children i. even those that for their tender yeares should have been spared if there had been anic compassion in them [are gone into captivity] are caried away into a farre cuntrey, to be made slaves [before the enemie] i. they in triumph and hatred driving them before them as Cattell.

Doctrine. [her adversaries] The cause apparant of all the miseries of Gods people is the prospering and prevailing of their enemies. This appeareth manifestly by the examples of all ages and even by daily experience. The reason is, because, the enemy seeketh to please himself in sinne, and to suppresse all goodnes, as being a hinderance thereunto: but the godlie is of a contrarie disposition. The vse is, to teach vs to mourne when the Lord giveth the enemies of the trueth the vpper

hand against the godlie.

Doîtrine. [aduersaries chiefe & c.] It ostentimes cometh to passe that the wicked prosper in all things of this life, and the godly contrarie. Pfal. 73.4.6 c. Iob. 21.7. The reason is, because, first, God wil by giving them prosperitie make the wicked without excuse. Secondly, the godly being assured of Gods savour and yet pinched, they may the more earnest lie bend their affections to the enheritance which is prepared for them. The vse is, to teach vs, first, not to admire too much the successe of wordlings: secondly, to assure vs that, that estate cannot last long, and therfore to teach vs patience, Psal. 73.18.24.

Doctrine [adversaries enemies] the hebrew wordes signific properly, oppressors and haters: teaching vs, that it is the naturall disposition of the wicked towards the godly, to oppresse them in action and hate them in affection: this hath appeared true in all ages. The reason is, because of the vnappeaseable malice of Sathan and the wicked his instrumentes against the godly. The vseis, to teach vs, first, how to essente of all that are enemies to religion, though they cary

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neuer

against the godly, surther then the Lord giveth strength vnto them, Iob. 1.11.12. 1. King. 22.22. Math. 8.31.32. The
reason is, because, all power is of God, and everie one of his
creatures have their bounds given them of him, which
they cannot passe. The vse is to teach vs, first, not to seare
man but God, from whome his power commeth: secondly,
to labour to be at one with the Lord, and then shall all creatures worke to our good. Rom. 8.28. Psalme. 91.1.

Doctrine. [the Lord hath &c] In all our afflictions we must not looke to the instruments but to the Lord that smiteth by them. The godly haue ever done so. [lob 1,21. 2.Sam. 16.10. Acts. 4. 28. The reason is, because, they have no power against vs, except it be given them from above, lohn. 19.11. The vse is to teach vs, first, to bee more patient towards the instruments, and not to be as the dogg that snatcheth at the stone cast at him, not regarding the thrower. Secondly, to seeke the cause of our afflictions in our selves; for els the just sudge of the world would not correct vs.

Doctrine. [afflicted her &c] All our afflictions come from the Lord, who is the chiefe worker thereof. The reason is, beeause, all power is in his hand. The vse is to teach vs, in sicknesse, heavinesse, acc not to seeke vnto the Phisitian, Musicke or such like; but first vnto the Lord by true repentance, and then to these as second causes.

Dollrine. [for the &] It is the sinne of the godly that caufeth the Lord to lay all their troubles vpon them; so hath the Church euer confessed. Dan. 9.5. Nehem. 1.6. Pfal. 78. The vse is to teach vs, first, how horrible sinne is in Gods sight, that causeth him to correct so seuerelie those that he loueth so dearely: & therefore we must hate it with a perfect hatred. Secondly, when so we are afflicted to examine our selues, and sinding out our sinnes, repent there of and leave them; vn-

till

Lamentations of Ieremie.

till which time (if God loue vs) he will neuer leave finiting of vs.

Doctrine. [multitude] when God withdraweth his strength from his servants they fall into many gricuous sinnes, one in the necke of another: so did David, from adulterie to making of Vriah drunke, after to murther him: and Peter, first to deny his maister: then to for sweare him: after to curse himselse if ever he knew him. The reason is, because we have no custody of our selves. The vie is, to teach vs, to labor to keep a good conscience in every thing, lest we fall from sinne to sinne, and at length make conscience of nothing.

Doctrine. [her children] when God meaneth to punish man, he will not spare to deprive him of that which is most deare vnto him. The reason is, because, the Lord meaneth to humble him sufficiently. The vsc is, to teach vs, that when so ever the Lord dealeth so with vs, it is because of the hardness of our harts that otherwise wil not be thorowly softned; and

therefore to take it patiently.

Doctrine. [are gone &c] The wicked beare such malice vnto the truth, that when they get aduantage, they spare neither age, nor sex, thinking to roote out the godly from vnder heaven. The reason is, as Doctr. 3. The vse is, not to thinke our selves for saken of God, though we should fall into the hands of such spoilers, seeing it hath been the lot of his dearest children heretofore.

[And from the daughter of Sion]i. the people of Ierusalem Verse 6.

[all her beautie is departed]i. she hath lost al her glorie as the temple and the service of God in it [her princes]. her rulers.

[are become like hartes]i.pyned away and having lost al courage [that find no pasture]i. being veterly impouerished [and they are gone without strength before the pursuer]i. caried into captivitie Without power or courage to make any resistance.

Doctrine. [her beautie] The Church of God doth esteeme the exercises of religion the most excellent and glorious thing that can be had in this life. The reason is, because, first, they are notable signes of Gods sauor and presence. SecondĬ

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ly, there is more true comfort in them, then in the whole worlde befides. The vie is, to teach vs to effective them accordingly (if we wil produe our felues lively members of the Church of God) and to be more grieved with the loffe there-of (if they be taken from vs) then of all worldly bleffings whatfoever.

Dollrine. [her Princes] the weakning of the Rulers is the height of miserie vpon the rest of the members of that body. The reason is, for that without the strength and authority of the gouernours, the rest are exposed to the violence of all their enemies, and contrary. The vse is to teach vs, to pray heartely for them, and to maintaine their strength and countenance to the vttermost; that vnder their winges we may finde shelter against the injuries of our enemies, that otherwise will spoyle vs.

Doctrine. That people hath a heavie judgement vpon them, whose guides are destitute, and deprived of necessary courage. The reason is, because their authoritie and example lead the rest (as we see in Magistrates and ministers) which otherwise are easily quailed in any good thing. The vse is, to teach vs to pray vnto God that our magistrates and ministers may never want courage to do as they should, and

to bewayle the want of it wherefoeuer it appeareth.

Dollrine. [are become, &c.] They that have the greatest outward priviledge doe often come the soonest into distresse when God punisheth for sinne, Amos 6, 7. The reason is, because, first, they have takenumore liberty to sinne as not being subject to controlment. Secondly, they should have been guides and examples of all goodnesse to their inferiours, but proove (often) cleane contrary. The vse is to teach vs, first, how vaine a thing it is for a man of authoritie or wealth, to promise to himselfe any immunity of punishment because thereof. Secondly, that the more we are adorned with outward priviledges, the more carefully wee ought to take heede to our wayes, lest our judgement prove heavier then it should have been if we had been of meaner condition.

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Lamentations of Feremie.

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[lerusalem]i. the people dwelling in Ierusalem [remembred]i. carefully called to minde [in the dayes of her affliction and mourning]i. when distresses and great sorrowe was vpon her [all her pleasant things that shee had in times past]i. those blessings which in great aboundance she had enjoyed [when her people fell into the hand of the enemie]i. their aduersaries had rule ouer them [and none did helpe her]i. all being against her, and none succouring her [the aduersarie sawe her]i. gazed vpon her as at a monster [did mocke at her Sabbaoths] derided the exercises of religion, that shee had vsed.

Destrine. [in the dayes] In the time of affliction wee doe better confider of the bleffings that our prosperity yeelded vnto vs, then when wee enioyed them The reason is; because prosperity maketh vs secure, but aduersity maketh vs to knowe our selues, and what we have lost. The vse is, to shewe vs our naturall corruption in abusing prosperitie, which wee must striue against in the time of our peace or it will bee the more intolerable vnto vs when God affliceth vs.

Doctrine. [remembred] the time of aduersity is sit, wherein we may best recount the prosperity that in sormer times
we have enjoyed. The reason is; because, first, our judgements are the more sound: secondly, we shall the better be
affected with our present crosse, and the losse of sormer blessings, which is our duety. The vie is to teach vs, that affliction
is necessary for vs, which we must strive to take patiently
and to learne to prosit by it.

Doctrine. [none did, &c.] God often maketh all men aduersaries to his children. The reason is, that they may learne to rest on God alone; and not in the helpe of any man. The vse is to teach vs, so to vse the meanes that may be sound lawfull to surther vs, as yet we seeke to God alone sor his blessing vpon them, and to rest vpon him though they be against vs.

Doctrine. [fame her and did mocke her] The enemics of religion doe enquire into the decay of Gods Church, and reioyce ioyce at ir. The reason is; because, they hate the trueth and desire the destruction of the professors of it. The vie is, to teach vs to mourne when soeuer it falleth so out, seeing our

sinnes doe procure the same.

religion, to mocke and deride the exercises of the same: the reason is, because, their inward disposition is manifested by their outward behaviour. The vse is, to teach vs, first, to measure our love to the trueth, by our reverence that we yield to the exercises thereof: secondly, to know them for enemies to the trueth, that scorne the same, and to shun them: thirdly, to learne to mourne when we see the mouth of the enemy opened to reproach the trueth and professors thereof.

Nehem. 1.2.676.

Verse 8.

[Ierusalem] i. the people dwelling in Ierusalem [hath grienously sinned] i. multiplied their sinnes in greatnes and number [therefore she is driven away] hebr. in commotion is removed from certaine to vacertaine condition [all that honored her] i. did reverently esteeme of her, when her waies pleased the Lord [despise her] i. doe contemne and distaine her [because they have seene her filthinesse] i. her nakednesse, being spoyled of her ornaments, and made filthy by her sinnes [yeashe sigheth] i. vttereth the griefe of her heart by sighing [and is turned backward] i. driven from her priviled-

ges, and so from the signes of being neere vnto God.

Destrine. [bath sinned] their sinnes the cause of their afflictions, being againe mentioned vnto them, teacheth this
doctrine. It is necessary when sourced the same to fall vpcount often, our sinnes to have procured the same to fall vpon vs: the reason is, because, first, we are naturally vnwilling
to blame our selves for any thing, and ready to impute the
cause of any euill to others. Examples, Adam and Heuah, Gen. 3.12.13. &c. Secondly, if we rightlie charge our
selves and our sinnes, we shall be the better prepared thereby to true repentance, and right humiliation. The vse, first, to
reproduce them that being afflicted are hardened, or rage against the instrumentes that God vseth to correct them: secondly,

condly, to teach vs to vse all good meanes to drawe vs to be rightly humbled when we feele any of Gods rods vpon vs.

Doctrine. [therefore] it is peculiar to the godlie to impute the cause of all their miseries vnto their owne sinnes; whereas the wicked doe either lay the cause vpon other things, or extenuate their fault, blaming God of rigour; or else breake out into raging impatience or blasphemie. The reason is, because, the godlie haue Gods spirit to teach them to iudge rightlie of themselues; the wicked are led by Sathans direction, and iudge according to their owne sensual and brutish conceites. The vse is, to teach vs, earnestly to pray vnto the Lordalwaies to guide vs by the light of his spirit, else shall we be sure to mistake euerie thing to our owne destruction.

Doctrine. [drinen away] it is our sinne that deprine the vs of anie good thing that we have heretofore enioyed. The reason is, because, first, God created vs (as all other his creatures) exceeding good, and placed vs in a certen and happie estate in all things; which we first lost by sinne and so doe continuallie: secondlie, anie kind of griefe is the peculiar fruite of sin. The vse is, to teach vs, to acknowledg this in everie particular; as when we are deprived of inward comfort, outward peace, health, wealth, libertie, or any other good thing apper-

taining either to the foule or the bodie.

Doctrine. [honored her] when we truelie feare and serve the Lord, he honoreth vs in the fight of men. 1. Sa. 2. 3 o. Examples, Abraham, loseph, Danid &c. we see the same also in often experience. The reason, first, that it may appeare, that godlinesse is not without her reward even in this life: secondly, to give a tast vnto the godly heere, of that honor which they shall once enjoy without measure or end. The vse is, to teach vs, to praise GOD highlie when such a blessing is bestowed vpon our selves or anie of our brethren, and not to be proud of it, as the wicked are of those good things that they doe enjoy.

Destrine. [despise her] it is our sinne that maketh vs odious and contemptible amongst men. Examples, Israell often, Indges. 2.13.14.15. Manass. 2. Chron. 33.11. &c. The vse is,

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to teach vs, to be so carefull to leave our sinnes and walke in the waies of the Lord, as we are desirous of estimation, and to

auoid contempt among men.

Dollrine. [honored her, despise her] the estimation that the godlie have among wordlings, is onely whilest they are in outward prosperitie. The reason is, because they doo not esteeme them for those spirituals graces that are in them, (which they have no tast of) but that outward applause that goeth withthem, which being gone, the cause why they liked them is gone also. The vie is to teach vs, not to make any accompt of the sauour or friendship of earthlie minded men,

feeing there is no certeintie in it.

Mowledge or conscience of their own faultes, can see the offences of the godlie, and vpbraid them with them. The reason
is, because, Sathan blindeth them in their owne estate, lest
they should see it and repent: and imployeth their mindes
wholie in prying into, and carping at the faultes of others.
The vse is, first, to teach vs, that it is not possible to hide our
sinnes from the Lord, seeing that not onelie our owne consciences, but Sathan and wicked men can find them out, and
accuse vs of them. Secondly, to make vs verie warie how we
walke in the sight of the vngodlie, seeing they are so cunning in finding out our faultes, and so wide-mouthed in blazing of them to the dithonor of our holy profession.

Dretrine. [filthinesse] heb: nakednesse. There is nothing that maketh man so silthilie naked as sinne. The reason, because, first, it deprineth him of all those graces that did adorne him in the sight of God and men: secondly, it maketh him as if he wallowed in the most stinking and silthie mire that may be found out. The vsc is to teach vs, to hate it in all men, but especiallie in our selues with a perfect hatred, even

more then the Deuill of hell himselfe.

Dollrine. [figheth] the godly doo take to hart with earnest affection the crosses that the Lord laieth vpon them. The
reason is, because, first, they esteeme them to come from the
Lords hand, and therefore may not regard them lightlie. Secondly,

condly, they judge their finnes to have angred his maiestie and procured him to fmite them, which must needes greatlie grieue them. The vie is, first, to reprodue them that in the hardnesse of their harres, passe ouer their afflictions lighlie. Secondly, to teach vs, to labour to be feriouslie affected with

our afflictions; els shall we neuer profite by them.

Dollrine. [backward] the godlie are sometimes brought into fo hard effate, as that they are in mans judgment vtterly depriued of all the fignes of Gods fauour. The reason is, because, first of their sinnes against the Lord that have deserued the fame : fecondly, that they may learne to know their misery, if they be left to themselves: thirdly, to trie their faith, constancy, and patience, &c. The vse is; to teach vs, first, to locke for many great and grieuous extremities, and not to wonder at them as vnwoonted things, feeing the godly haue felt them before vs: fecondly, not to dispaire, though in reason al hope of recovery be past, seeing God vseth to bring light out of darkenesse, and to helpe his when they feeme to be vtterly forlorne.

[Her filthinesse] i. her vncleannesse by her sinnes [is in Verse 9. ber skirtes] i. manifestly to bee seene [she remembred not ber last end]i. went on carelesly not considering that shee must be called to account [therefore she came downe wonderfullie] i. therefore the growing worse and worse was punished with plagues every one more grieuous then other, and that in a sodaine and strange manner [shee bad no comforter i. not so much as one of her tormer friendes did any way affift her [O Lord beholde mine affliction] I befeech thee looke fauourably vpon my most grieuous estate [for the enemie advanceth himselfe] i. those that persecute and doe insolentlie boast, because they preuayle agaynst

Doctrine. [her filthine [fe, &c.] In that a confession of finnes is fet before petition of fauour, we learne this doctrine; whenfoeuer wee beg release from finne or the punishments thereof at the hands of God, it is necessary to begin with confession of our sinnes. So did the godly vsually, Psalme 32.5. Nebem.

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Nebem. 1.7. Dan. 9.5. &c. The reason is; first, that by recounting our sinnes, our hearts may be the better stirred up to pray feruently. Secondly, that our owne confession may iustifie the Lord in punishing vs. Thirdly, that it may appeare that we are rightly humbled and truely penitent; which if we be not, we will be more ashamed to confesse our sinnes then to commit them. The vse is; first, to reprodue them, that either Pharisaically stand upon their owne righteousnesse, or hide their sinnes, thinking the confession thereof needlesse: secondly, it sheweth that those that be ignorant of Gods worde (which onely teacheth the right confession of sinnes) cannot pray aright. Thirdly, it teacheth vs alwaies before we pray (if we looke to be heard) to enter into a ferious consideration of our sinnes, that wee may the more

thoughly acknowledge them.

Doctrine. [skirtes] this being their estate, and yet they remaining the true visible Church of God, teacheth vs this doctrine : foule spots and groffe sinnes may be in the face of a true visible Church. The reason is, because, first, the soundation may remaine though much corruption, both in doctrine and life be builded thereupon; as was in the Churches of the Iewes, Corinth, and Gallatia: and secondly, because the life and being of a Church is the faith in the couenant of grace through Christ Iesus, which may remaine entire though there be many wants and corruptions; euen as a man may, and ought to be effected a man folong as he hath life in him, though he be both lame, deformed, and want a leg or an arme,&c. The vie is, first, to confute their opinion which be called Brownists, who judge the Churches of England no churches of God, because they wat some things they should haue, and haue divers corruptions still retayned in them. Secondly, to teach vs, that it is not sufficient to be of the visible Church, except we labour to be partakers of the graces of God bestowed therupon, lest we be found such rotten members as (when the day of tryall commeth) shall be cut off and cast into the fire.

Doctrine. [filt bine se. She remembred not &c.] In that they were

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were thus wicked, & yet were a true vifible Church and had the dayly vie of the outward exercises of religion; we learne this doctrine: To be within the visible Church of God, and to be partakers of all the outward exercises of religion, is not furficient to lead vs to a godly dispositio, without the inward grace of gods spirit, nor to proue vs true Christians without fayth and fanctification. The reason is, because, first, these outward meanes are but the instruments which God blesfeth to whome he will; else are they of no force, 1. Cor. 3.5. &e. Secondly, many are in the Church as chaffe in the barne floore, and Cockle in the field, that are not of the Church: and therefore shall be gathered out, bound in a bundle, and throwne into the fire. The vie is, to teach vs that it is a vaine thing for vs to say, I am a professor, wee haue a famous Church,&c. and in the meane while live a prophane and wicked life. Secondly, to make vs carefull to heare, learne and professe the trueth with an earnest care, and hearty prayer to God that wee may beleeve it and live according to it.

Doctrine. [in her skirts] They that beleeue not Gods ministers, exhorting them to repentance (which was the case of these lewes, 2. Chron. 3 6.) grow into the most shamelesnesse of sinne of all others. The reason is; because, first, the word is either the fauour of life to amend, or of death to make worseall that heare it, 2. Corinth. 2. 15.&c. Secondly, God in his righteous iudgement giueth ouer those that regarde not the trueth into a reprobate minde, and to commit all wickednesse with greedinesse, Rom. 1.28. 2. Thessalo. 2.10. The vie is, first, to shew vnto vs that the horrible prophanenesse that is in many that professe the trueth, is not because of the profession (as wicked ones doe blaspheme) but because they neglect the profession, saving to make it a cloake for their wickednesse. Secondly, to teach vs with trembling and feare to labour to walke worthy our calling, else shall it be easier for Sodome and Gomorrha in the day of account, then for vs.

Doctrine, [remembred not her last end] They that be hardened in sinne by despising instruction, doe grow to sorget those

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those things which continuall experience, and the light of reason doe dayly call to remembrance. The reason is, because, first, the dayly custome of things without grace to esteeme them aright, breedeth contempt of them in our corrupt nature. Secondly, Sathan blindeth the children of disobedience, lest they should rightly regard good things and profite by them. The vse is, to teach vs, first, in what searfull estate they be, that growe full with, and are wearie of good things, such as are the hearing of the word of GOD, prayer to God, dayly medication in the law of the Lord &c. Secondly, to labour with our selues to have these and all other Gods ordinances and worke, every day in more high reverence then other, and not to neglect the due consideration of them if they be ordinaric.

Dollrine. [remembred not] The forgetfulnesse of the reward of sinne throweth men headlong into iniquitie, but the remembrance of it stayethy from many euils, Amos 6. 3. Pfalm. 16.8. The reason is, because, the affections have no whoe, when nothing is respected but the satisfying of them, whereas the waying of the desire by the event of it, maketh vpright sudgement the ruler of the action. The vseis, to teach vs in althings that we purpose to take in hand, ever to remember that we must be called to account for it, before that most righteous sudge, which will judge of vs by the rules of his most holy word.

Doctrine. [therefore she came downe] It is our sinne that procureth all those eails to fall upon us, which we can anie way bee partakers of: for the reasons and uses of this, see ver [5. Doctr. 7.

Dollrine. [wonderfully] according to the maner and meafure of finne, so is the punishment from the Lord for the
fame, when he visiteth the committees thereoffor it. The
reason is, that Gods anger against sinne, and his Justice in
punishing it, might the better appeare. The vse is, to teach
vs to looke for Gods heavie hand vpon vs (except we repent) when soeuer we give our selves to delight in sinne, or
to waxe colde in goodnesse.

Doctrine.

Lamentations of Ieremie.

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Doctrine. [none to comfort her] see verse 2. doct. 3. and verse 8. doct. 7.

Dollrine. [O Lord behold mine affliction] the only refuge in distresse, is to flie to the Lord by faythfull & feruent prayer: the reason is, because, first, he it is that smiteth, and none else can heale. Iob 5.18. &c. Secondly, he hath promised to heare and deliuer vs, calling upon him in the day of our troubles, Psal. 50.15. The vse is, first, to reprodue them that repyne against God, waxe impatient, or vse unlawfull meanes to windethemselues out of their troubles. Secondly, to teache vs, in all our distresses to labour our owne hearts, that we may pray unto the Lord for his grace to deliuer vs, and in the

meane while for strength to support vs.

Doctrine. This prayer being made by the Prophet in the name of the people, teacheth vs this doctrine. It is a great bleffing of God to that people that hath a minister, who is both able and willing, not onely to teach them the truth, but also to be their mouth in praier to direct them. The reason is, because, first, very sew of the people (though otherwise well affected) are able to conceiue prayer, and ytter the same rightly: secondly, the ministerie is Gods ordinance, not onely to teach his will to vs, but also to offer our supplications vnto him; which he hath promised to regarde in special maner. The vie is, first, to reprodue them that make no account of the ministerie, or in the pride of their heart, thinke themfelues as able to these duties as the minister is. Secondly, to teach vs to praise God for it, as for an exceeding treasure, if we have such a minister set ouer vs; if he be remooved to vse all good meanes to have him restored, or if that cannot be, to feeke out fuch another, by whose labours wee may bee builded vp in those good things that the former hath begun in vs.

Doctrine. [beholde mine affliction] God so pittieth his people, that the view of their miseries moueth him to help them, euen when all men are against them; the reason is, because, first, he loueth them with an euerlasting loue: secondly, he will not suffer them to be troden downe of their enemies for

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euer. The vic is to teach vs, first, to magnifie the great and vnspeakeable mercies of the Lord our God. Secondly, neuer to
dispayre though our estate be most miserable, but alwaies to
be assured that his mercy shal prevaile against al our afflictions, to ad an end vnto them, & to give vs everlasting peace.

Red to forget God, and to infult against his people, the reason is; because, sittly, they judge onely by the things present;
and therefore thinke that themselves shall never be moved,
nor the estate of the godly bettered. Secondly, Sathan maketh them to abuse all Gods blessings to their greater damnation. The vie is to teach vs, first, to be carefull if riches increase, not to set our hearts vpon them, Pfal. 62.11. Secondly, to be contented with adversity, if God lay it vpon vs, seeing (thorough our corruption) there is lesse danger in it,

then in prosperity.

Dostrine [the enemie is proude] the enemies pride allcaged as a reason to move the Lord to heare his people in distresse, teacheth this doctrine; The pride of the wicked, is a
forcible reason to move the Lord to cast them downe, and
to deliver the oppressed out of their hands, Isay 10.12. The
reason is; because, first, the Lord vieth the wicked as a rodde
to scourge his people, and not as a tormenter to tyrannize ouer them. Secondly, God doth ever resist the proude, 1. Peter
5.5. Luke 1.51. Psalm. 18.27. The vie is to teach vs, first, in
all our prayers against the enemies of the trueth, to alleage
their pride vnto the Lord, as a reason to move him to heare
vs; for so did the godly ever vie to doe. Isay 37.17.60. Secondly, to assure our selves, that when the enemy groweth to
the height of pride his sall cannot be sarre off: Proverbs 16.
15. and therefore with patience to waite vpon the Lord.

[The enemie] i. those that hate the trueth, & the professors thereof [bath stretched out his hand] i. expressed his greatest force and violence [vpon all her pleasant things] i. those blessings of God which she tooke most e pleasure in, that were consecrated vnto the service of God in the temple [for shee hath seene the heathen] i. With hereies, she beheld the vncir-

cumcifed:

Werfe. 10.

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cumcifed nations [enter into her Sanctuarie] i. violently breake into the temple that thou hadst dedicated to thy holy service in the midst of her [whom thou didst command].concerning whom thou didst give commandement vnto thy people [that they should not enter into thy Church] i. should not be received into reckoning among thy people.

Doctrine. [stretched out] the wicked are vsuallie mercilesse towards the godly, spoyling them and theirs in most cruell maner, if the Lord restreine them not. Pfal 33.4. and 137.7. The reason is, because of their vnmeasurable malice against them, and their exceeding desire to extinguish their memorie from being a people, Pfal. 83.4. The vse is to teach vs, first, not to trust the wicked, nor be samiliar with them though they speake neuer so kindlie to vs. Secondly, to bee carefull to walke warily before them, lest the get aduantage against vs. thirdly, to pray dailie and earnestly to the Lord to desine vs from them.

World are vocertaine and made subject to the violence of the wicked (yearen appearing members of the Church, Mich. 2.8.9.) the reason is, because, first, earthly things are given by the Lord indifferently to the godly and the wicked; which maketh them vocertaine vnto any. Secondly, outward things are not within the compasse of those blessings that God hath assured his people to enioy. Thirdly, God hath give to Sathan great power in this world; who setteth his servants on worke, to spoyle all that are not of his Kingdome. The vse is, first, not to desire the things of this life too much. So did Christ teach vs, Matth. 6.33.34. Luke. 12.33. &c. Secondly, to learne when God giveth them vnto vs, to employ them aright, so shall we have comfort with them and without them.

Dollrine. [pleasant things] the outward things and means of Gods service are often made a pray to the enemie; especially vponour abusing of them. Ier. 7.13. Luk. 1944. The reason is, because, first, God will show himselfe the punisher of man even in the things that he abuseth: secondly, that it may appeare that God regardeth more the punishment of evill,

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then the preservation of his word, bleffings, and ordinances. The vie is, to teach vs, first, that holinesse standeth not in any outward thing that man can take away, for true godlineffe cannot be shaken by men nor angels. Secondly, that GOD can faue his people without meanes when it pleafeth him to

deny them the meanes.

Doctrine. [she bath seene] the injuries that the wicked do vnto the godlie in their fight, are more grieuous vnto them then those that they do only heare of. The reason is, because, that which the fight (being the quickest of the sences) bringeth to the minde, hath deepest impressió therein of al others. The vie is, to teach vs (seeing it was the case of this people) to take patientlie whatfoeuer outward extremitie, the Lord giueth the wicked power to lay vpon vs; yea though it bee death it felfe.

Doctrine. [enter erc.] the wicked make hauocke of, and doe scorne all the exercises of religion. Pfal.79.1.60.1.Cor. 1.18. c.hence it is, that filencing and imprisoning of preachers, yea vtter ouerthrow of the profession of religion, is made a matter of nothing. The reason is; because, first, they are fet on worke by Sathan, that with greatest violence feeketh the ouerthrow of all good things: secondly, they be carnallie minded and cannot fauour any spirituall things. 1. Cor. 2.14. The vie is, to teach vs, first, to discerne in those that take fuch courles, the wickednes of mans nature and the horrible or prophanation that Sathan bringeth the children of disobedience into. Secondly, to learne to esteeme and handle all holy things most reverently; else shall we not differ from these wicked ones.

Doctrine. [ber Sanctuarie] the outward ordinances of God are of reverent account to them that feare his name. Pfal. 27.4. and 84.1. &c. Nehem. 1.4. The reason is, because, first, they proceed from him whose actions in all things they esteeme most holie; secondly, they are the meanes that the Lord vouchfafeth to make most comfortable to his servants. The vie is, to teach vs, first, to know them to be of no religion, that do not holilie yse these meanes. Secondly, to trie our

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selves what measure of Gods feare and his true religion is in vs, by examining our felues what measure of love and obedience we yeeld to his ordinances appointed to that vie.

Doctrine. [whomthou &c.] those that bee open wicked ones are not (without their open repentance) to be admitted to the holy exercises of religion : but if they be without the Church they are so to remaine; and if they be in the Church, they are to be cast out. The reason, because, first, it is Gods ordinance fo to doe, Math. 7.6. and 1. Cor 5,3. 6. 11.13. &c. Secondly, it maketh much for the preservation of the Church in found doctrine and innocencie of conversation: both which will decay if this be neglected. The vieis, first, to reproue them that thinke there should be no separation, but that all indifferentlie should be received into the communion of the faithfull. Secondly, to declare vinto vs how farre the professed wicked ones are from having (without repentance) any portion of that heauenlie Ierufalem that may not be retained within the Church in earth, wherein yer manie remaine that shall neuer be saued Math. 20.16.60. Thirdly,to teach vs. fo carefull as we are, to have Gods Church in general, and the members thereof in particular preserved in good estate, to be so diligent (yet keeping within the compasse of our callings) to labour the amendment, or the casting out of all heretiques and irreligious persons.

[Allber people] i. the people of Indah and Ierufalem of all Verfe 11. estates and degrees [fixb and feeke their bread] i. are heavie harted, and feeke here and there for necessarie sustenance. [they have given their pleasant things for meat to refresh their foule i. willingly parted with that which was dearest vnto them, to get food to preserve their lives [beare O Lord and confider 1 i. O Lord hearken to my petitions, and regarde my miserable estate [for I am become vile] i. I am esteemed the basest and most contemptible of all Nations that live ynder beauen with moses of a serior of the bound of the beauen o

Doctrine. [figh and feeke, &c.] It is lawfull for the godly to be grieued with, and to take to heart their worldly loss. The reason is, because, first, the things of this life are Gods bleffings:

bleffings: secondly, they are necessary to support vs heere, and (being well vied) to make vs the fitter to serue him. The vie is, first, to reproue the Stoicklike opinion of them, that thinks we should not be moved with the loss of outward things. Secondly, to teach vs, as in the aboundance of earthly things, to acknowledge Gods large mercies, so in the loss or want of them to confesse our sinnes and Gods displeasure vpon vs for the same, and therefore to lament.

Doctrine. [given ber pleasant things] for the preservation of the life, we must be willing to forgoe the dearest of these outward blessings. The reason is, because, first, it is the most precious of all earthly things, they being given for the vie of it, and not it for them. Secondly, God hath given greater charge to preserve it then them. The vie is to teach vs, to vie all lawfull meanes for the preservation of our life, that we may imploy it to Gods glory and the good of his Church.

Doctrine. [fee O Lordand, & C.] Their example teacheth vs, that in all our miseries we must seeke reliefe only at Gods hands. The reason is, because, first, he hath so commaunded, Pfal 50.15. & C. Secondly, all power to helpe is in his hands alone. 2. Chron. 20.6. without whose blessing all meanes doe vtterly sayle. The vse is, first, to reprove them that seeke to be relieved by Saints, Angels, or any other in Heaven then God alone. Also them that seeming to seeke onely to the true God, doe vse vnlawfull meanes to have his help, as by Coniurers. Witches, or such like. Secondly, to teach vs in all our distresses to seeke onely to the Lord, and that alone by such lawfull meanes, as he hath warranted in his word.

Dollrine. [fee for, &c.,] they were in miserable estate, yet pray they to God; whose example teacheth vs this doctrne. No extremity can drive the godly from trusting in God, Iob. 13.15. and praying vnto him, Pfalm. 44.17. The reason is, because, first, that faith which they have in him, is that which overcommeth the world, 1. Iohn 5.4. &c. Secondly, they are assured that there can be no help but in him. The views, first, to shew, that those who fall from God because of afflictions, had never any sound soundation in him, Matth. 13.20.21.

Iden

Iohnia. r.c. . Secondly, to teach vs not onely to trust vnto the Lorde, and flie vnto him in time of peace; but especially when wee are in greatest trouble, for then have wee most neede of helpe: whom have said the mount of to to to to

Dollrine. [I am become vile] the contempt that the people of God be of in the eyes of the wicked, being alleaged in prayer vnto the Lorde, is a forcible reason to move him to heare and relieue them. The reason is because, first, the Lord pittieth the miseries of his servants. Secondly the wicked reproach them commonly for their professions fake, which the Lord wil haue to be preserved from ignominie & contempt. The vic is to teach vs, first, to alleage it in our prayers when we defire to be freed from fuch miferies : Secondly, with patience to waite the Lords leafure, being affured that he will rescue his servants in his good time, from all the wrongs that they fuffer at the hands of wicked men for well dooing.

[Not unto you] (for fo is the hebrew, word for word) [O Verfe 12. all yee that passe by the way i. it was not by the power of any of you that I am in this milery, feeing you are but as passers by, that neither had power to hurt mee, nor compassion to mone my case, but onely were the roddes of Gods wrath to scourge me [beholde and see] i. Looke well vpon it and confider [if there be any forrowe like unto my forrowe] i. whether any man or all men be able to inflict lo grieuous paines vpon any [which is done unto me] i. which I doe fustaine [wherewith the Lord hath afflicted me] i. which hath come in wonderfulland terrible maner from the hand of the highest [in the day of his fierce wrath] i. when he was fo highly displeased with me for my finnes that he declared his anger by punishing me; becamble bell and bemilts anied hedework

Destrine. The godly in all their afflictions must looke vnto the Lord the striker, and not respect the rodde wherewith he smiteth. The reasons, and vses hereof, are set downe, verse wardly, then any other; Examples he woll lab. 5. Doct.5.

Doctrine. [beholde and fee] corrections laide vpon others ought not to be neglected, but duely confidered of, as the rest of Gods workes. The reason is, because, first, God often fmiteth.

Doctrine. [not unto you] Man is not to be proude though God doe many things by him, and for him, that seeme both strange and commendable. The reason is; because he is but the instrument, or matter wrought vpon, and God onely the worker, Ifay 10.15. Rom. 11.18. &c. 1. Cor. 47. lob. 31.27. The vie is to teach vs, first, to give all glory to God for all things done in this world, who focuer be the instruments. Secondly, the more that God doth by vs, to labour to bee the more humble, least we proue the instruments of his glory to curowne destruction.

Doctrine. [not vnto you] The wicked have no cause to reioyce when they preuaile against the godly, though they doe it viually. The reason is, because, they are but the Lords rods, who (without repentance) shall be cast into the fire, Isay. 10.5. and 14.25. &c. Secondly, they doe not as they imagine, ouerthrow the godly & establish themselues, but cleane contrarie. The vie is, to teach vs, first, to acknowledge our finnes alwayes to be the cause that they at any time preuaile against vs. Secondly, to call to God for grace to repent, that so their power may be weakned. Thirdly, to beare with patience those rods that God layeth vpon vs by the wicked, being affured that God in his good time will releafe vs and punish them.

Doctrine. [if there be any forrow like, &c.] The godly endure more trouble in this world, both inwardly and outwardly, then any other: Examples hereof, Iob, Danid, Iofeph, Ieremie, Christ, his Apostles, &c. it is also manifest in dayly experience. The reason is, because, first, God loueth vs, and would weane vs from delighting in this world, to long after

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heauen and heauenly things: secondly, our nature is so peruerse as it will not be framed to any spirituall things, without many and grieuous corrections. Thirdly, Sathan and the worlde doe hate vs, and labour continually to seeke our destruction. The vse is to teach vs, first, not to be offended at the great afflictions that we heare of, or see to befall such as feare God: secondly, neuer to promise our selues worldlie peace and prosperity, but to prepare our selues to looke for one rodde to succeed another whilest we line here.

Doctrine. [any forrow like, &c.] It is a viuall thing with vs, to thinke our owne troubles more heavie and intolerable then any others doe fuffer. The reason is, because, first, wee feele all the smart of our owne, and doe onely a farre off behold that which others doe beare. Secondly, we are more discontented with our owne crosses then we should, which maketh vs beare them the more impatiently, and thinke them the more intolerable. The vie is to teach vs, first, by the due survey of our manifold sinnes, to acknowledge wee have deserved the most gricuous punishments that can be. Secondly, in the consideration of our afflictions, to call to mind rather how many and gricuous rods we are freed of, that wee might by Gods just judgement susteine, then to thinke of the gricuousnesses of that we beare, which others feele not.

Doctrine. [forrow] The afflictions that God layeth vpon his servants, are, and ought to be grieuous vnto them for the present time, Heb. 12.11. The reason is, because, first, wee insty have deserved them through our sinnes. Secondly, we must be lead by them to repentance, or we abuse them. The vse is, first, to reprove the stoicall blockishnesse of those that are not affected with afflictions. Secondly, it teacheth vs to sorrow when we are afflicted, but so as we be not swallowed vp in it.

Wayes descrue it and our soes doe dailie desire, yet can no punishment befall the godly till God see it meete to lay it vpon them lob. 1.12.&c. for the reasons hereof see vers.

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Doctr.

Doll. 5. The vsc is, first, to teach vs to take all corrections patiently, seeing we cannot shun them, and seeing God layeth them vpon vs in loue for our good. Secondly, to learne to seeke vnto the Lord especially, for release from our troubles, and not to be wholly employed about worldly means,

as they doe that be worldly minded.

Doctrine. [wrath] The anger of God is hot against sin, even in his dearest scruants. The reason is, because, first, he is most righteous, and cannot beare with any evill. Secondly, it tendeth to his great dishonour. The vie is to teach vs, first, if he cannot beare it in those whome he loueth, howe much lesse will he suffer it vnpunished in the wicked? Secondly, to make vs abhorre sinne in all men, but especially in our selves, even as much as we desire to have the Lord to

loue vs and be pleased with vs.

Doctrine. [day] God doth not alwaies afflict his servants, but at such special times as he seeth it meetest for them, Psal. 103.9. The reason is, first, that by punishing sometimes he might declare his displeasure against sinne. Secondly, by sparing them often, he might shew his great love vnto them. The vie is to teach vs, first, to acknowledge his wisedome, instice, and mercie in dealing so with vs. Secondly, to take afflictions patiently when he layeth them vpon vs, seeing we have them not alwayes, but many good things in stead of them: this vie did sob make of this doctrine, 2.10.

Verfe 13.

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[From abone] i. from heaven [hath hee sent fire into my bones] i. the Lord hath sent most painfull and destroying griese (for that is meant by fire) into my inward and strongest parts, this is meant by bones, Pfal. 6.3.4. Isai. 38.13. [which he ruleth] thus are the hebrew words to be translated, the meaning is; which the Lord, and not any power of man directeth, that it may torment and ouerthrow me, as it seemeth good to him [he hath spread a net for my feet] i. hath so taken me in his snare, that I cannot escape from him [and turned me backe] i. quite ouerthrowne me and all my purposes [he hath made me desolate] i. he hath deprived me of all helpe and meanes of rescue [and daily in heavinesse] i. my griese

griefe is continuall without intermission, because Gods hand

is vpon me without ceasing.

Doctrine. [from above hath he fent] this often mentioning of Gods hand, teacheth this doctrine. When God punisheth vs by the hands of the wicked, we are hardly brought to afcribe it to him alone; and they from thinking that their own haed and power hath done it. The reason is, because, first, our vnderstanding taketh deeper impression of that which we see with our eyes, then that which our spiritual knowledge teacheth. Secondly, the wicked can see no surther then their owne hand reacheth. The vse is to teach vs, first, not to maruell though the vngodly offend in that which we are hardly reformed in: Secondly, in all our afflictions to looke vnto the Lord whose hand hath done it; and not be like the dog, that snarleth at the stone which is throwne at him, neuer regarding him that did cast it see vers. 5. Doct. 5.

Doctrine. [bones] when God layeth afflictions upon us, they ranfack the most secret partes that are in us. The reason is, because, God hath ordained afflictions to be the meanes to trie us. The use is to teach us, first, that afflictions are necessary for us, seeing we should else thinke still better of our selues then (in deed) we are: secondly, not to be amazed though the soule and body bee fraught with miseries, seeing it hath been ever the meanes that God hath put in practize, to hum-

ble his feruants withall under his hands.

Doctrine. [fire into my bones] God often bringeth his feruants to the greatest misery that can be sustained by man, see

verfe 12. Doctr.5.

Doctrine. [which heruleth] God dooth gouerne, and that in speciall maner, the particular course of all those afflictions which he layeth vpon his people. This appeareth, not only in the wonderfull beginnings, processe, & ending of the afflictions of sof sofeph, Danid, sob, Christ &c. but also in the daily experience of the godly, that live under the crosse. The reason is, first, that the Lord might in special maner declare himselfe to provide for his servants in al extremities, as the event doth alwaies make manisest: secondly, that Sathan and the world G2 might

might daily see, how they cannot goe beyond their tedder that God hath measured vnto them. The vse is, first, to confute them that thinke all things to be guided by fortune, or at the least, that God ruleth not the particulars but onely the generall course of the world: secondly, to teach vs to observe Gods wonderfull power, and mercifull providence, in all our severall troubles, whereby we cannot but be constrained at the length to say, it is good for me that I have bin in trouble, Psal. 19.71. Seeing it hath fallen out for the best, Rom. 8.28.

Destrine. [weake] we can no more winde our selues out of those afflictions that God laieth vpon vs, then the entangled soule can escape the net that compasseth him. The reason is, because, first, were have no strength against him that dealeth with vs: secondly, all our deuises (in such a case) make against vs, eue as the fluttering of the snared byrde holdeth her faster than before. The vse is to teach vs, first, to take patiently what soeuer the Lord doth lay vpon vs: secondly, to seeke vnto him alone for release, who onely can deliver vs.

Doctrine. [turned me backe] Nothing can goe forward or come to any good issue, but that onely which the Lord furthereth. The reason is, because, all power is in his hand, so as what soeuer man purposeth, yet it is he alone that disposeth. The vse is, sirst, to reproue them that take any thing in hand as grounded upon their owne strength: secondly, to teach us never to attempt any unlawfull things, seeing Gods hand can never help us in them, except it be in his anger to punish us: thirdly, to teach us in all things that we take in hand according to Gods will, to seeke his assistance and help, by harty and faithfull prayer.

Doctrine. [desolate] It is God that giveth friends, wealth, &c. and taketh all away at his pleasure, Iob. 1.21. The reason is, because, all things moe or lesse, are disposed by his providence. The vse is, first, to reprove them that say mine owne, hand and power hath done this or that: secondly, in generall to acknowledge all things to bee done of the Lord, in particular for our sinnes if hee afflict vs, by taking our wealth, friends, liberty, or any good thing else from vs, and from his

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mere mercy, if any of these, or any such be continued, or re-

Dollrine. [daily in heavinesse] according to the measure and continuance of Gods afflicting hand vpon vs, so must the measure and continuance of our forrowes be. The reason is because, first, heavie and long troubles are a signe of Gods heavie and sore displeasure against vs: secondly, the continuance of afflictions argue that we are not sufficiently humbled, doe not vnsainedly repent for our sinnes, nor call vpon the Lord so effectually as we should. The vse is, first, to reproue them that by continuance vnder the crosse doe growe hard harted, which condition is a fearefull signe of Gods rejecting of them. Secondly, to teach vs the heavier and longer that troubles are vpon vs, the more earnestly to labour with our selues to growe in repentance, zeale, and servence of prayer.

Doctrine. These parcicular calamities comming one in the necke of another doe teach vs this doctrine. When God meaneth to punish his servantes, he will encrease the meanes that may surther the same, and vtterly disappoint al contrarie endeuours. The reason is; because, first, nothing can stand against him to hinder the execution of his will. Secondly, all things in heaven and in earth are at his appointment, to accomplish his pleasure. The vse is to teach vs, first, that there is no counsel or strength against the Lord: secondly, to take patiently what so ever it shall please his maiestie to lay vpon vs.

[The yoke of my transgressions]i. the heavie butthen of my Verse 14. manifold sinns, [is bound upon his hand]i. the Lord carieth them in his continual remembrance [they are wrapped]i.all knitt up in one bundell [and come up upon my necke]i. laid all upon mee at once [be hath made my strength to fall]i. he hath caused my power to stumble (for so the word signifieth) and to sal without recovery [the Lord hath delivered me into their bandes]i. God hath given me to be subject to the power and will of the enemies [neither am I able to rise]i. all power and hope (in the judgment of sless and blood) is utterly taken from mee.

Dellerme.

Dectrine.

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Doctrine. [yoke] the sinnes of Gods people are the heaviest burthen that they can possible beare in this life. The reason is; because, first, they (without his great mercie) make a
separation betweene God and them. Secondly, they give Sathan matter to tirannize over them. Thirdly, they (being thorowlie taken to hart) doe after a sort, possesse the soule with
the verie torments of hell. The vse is to teach vs, first, to suffer any torments in this life, rather then be drawne to commit sinne against God: secondly, to labour above all things
to be reconciled vnto God, through Christ, and so endeuouring the keeping of a good conscience, no trouble or torment of bodie shall be grievous, but verie tolerable, yea ioyfull vnto vs.

Doctrine. [vpon his hand] when God meaneth to punish vs for our sinnes, he calleth them all to remembrance. The reason is, first, that his instice might find instructer why to smite vs. Secondly, that he may lay his corrections vpon vs according as he shall see meet, by viewing the qualitie of our sinnes, and obstinacie thererin, or pronenesse to repentance. The vse is to teach vs, first, not to commit any thing that is entill, and so thinke that it shall be forgotten in time; for God seeth all things past, as though they were present: secondly, not to continew in sinne or put off repentance from day to day, for in so doing we multiply and heape vp matter against our selues for the day of our punishment.

Doctrine. [wrapped and come up] when God meaneth to correct, he will so doo it as it cannot be escaped. The reasons,

and vie hereof are fet downe verfit 3.doct. 5.

Registrate. [he hath made my strength to fall] God giueth strength and courage to men, and taketh it away at his pleasure. Dent. 28.7.25. The reason is; because, all power is his owne; and is to be bestowed as shall seeme good vnto him. The vse is; first, to reproue their vanitie that ascribe strength or courage to one Nation more then another: secondly, to teach vs, not to stand upon any power that is in our selues, but to seeke to bee reconciled to GOD, and rest uppon his strength alone.

Doctrine.

Doctrine. [delinered me] the issue of battell is in the hand of God alone. Pfal.44.3.6. The reasons, and vie thereof are, verf. 13. doct.7.

Doctrine. [into their hands] God often deliucreth his feruantes into the hands of the vngodly. Examples, Iob, Sampson, Ieremie. The reason is, first, to exercise them, and bring them to repentance; or to perfect his power in their weaknes. Secondly, to give the wicked occasion to shew forth their cruel disposition. The vse is, first, to reprove them that instiffe or condemne a man according to his prevailing or being overcome in this world: secondly, to teach vs, to take it patientlie when it falleth to our share; seeing it is the lot of the godly in this life.

Doctrine [neither am I able to rise vp] God sometimes afflicteth his people so grieuously, that their state seemeth desperate and irrecouerable in the judgment of flesh and bloud:
Examples, soseph, Danid, sob, yea Christ himselfe. The reason
is, first, that he might shew his mightie power in restoring
them. Secondly, that all meanes being taken away, they
might learne to looke vp to heaven and rest vpon him onely.
The vse is, first, to reprove them that judge the case of Gods
people desperate when all worldlie meanes be against them.
Secondly, to teach vs, never to despaire what soever extremitie doe befall vs in this life.

[The Lord hath troden under foot all my valiant men] i. he Verse 15. hath brought downe to the greatest contempt those that were strongest, in whome I put my greatest considence [in the middest of me] i. not so much in the face of the enemie as even in the streets of Ierusalem [he hath called an assemblie against me to destroy my yong men] i. he hath stirred up many enemies to overthrow the floure of my people [the Lord hath troden the mine presse] i. he hath crushed and broken in pieces as the grapes are in the presse [upon the virgin the daughter of Indah] i. those tender and daintie ones that seemed unfit to be are any affliction.

Doctrine. [valiani men] when God meaneth to afflict vs, he will spoile vs of all our helpes, wherein we may have any confidence.

confidence. If ay. 3.1.2. &c. The reason is; because, he would have vs see how little helpe we can have of any thing without him. The vie is to teach vs, when soener he dealeth so with vs, to humble our selues vnder his hand, and flie to him alone

for fuccor and helpe.

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Dollrine. [midst] GOD can as easilie destroy in a sensed Citie, as in a battell. The reason is, because, first, his power is present euerie where. Secondly, there is no Counsell nor strength against the Lord. The vse is to teach vs, neuer to repose our affiance, or thinke our selves safe in any thing what soever, but onely in dwelling vnder the protection of the almighty, Plalme. 91.1.

Doctrine. [he hath called an affemblie] it is God that ruleth euen the wicked, and letteth them on worke against his seruantes; else can they neuer preuaile against them. The reason is; because, all power to doe any thing is from him alone. The vie is to teach vs, in all our distresses to rest vpon God, and

feeke to him aboue for helpe and deliuerance.

Doctrine. [troden] man can no more escape Gods hand in punishing them, then the grapes can flie from the treader of the wine presse. The reason is, because, there is no place to flie from his presence, Pfal. 139.7. The vie is to teach vs, first, to take patiently whatsoeuer hee laieth vpon vs: Secondly, to labour about all things to obtaine his sauour and to abide in it, so shall we be safe from the scare of euill.

daintely, is no reason to free them, but rather a prouocation to bring afflictions vpon them. The reason is, because, first, the pampering of our selues is none of the ends, for which God bestoweth his blessings vpon vs. Secondly, such coy nicenesse as many be of, is seldome without special sinnes that are incident to that condition; which God will not let passe vnpunished. The vie is to teach vs, first, to take heede that we bestow not Gods blessings given vs (to surther vs in his service) to make vs the vnsitter to beare his roddes. Secondly, neverto promise our selves freedome from punishment, what priviledges soever we can alleage, especially

Lamentations of Ieremie.

if we walke not most vrightly, and bestowe not his bleffings

most faithfully.

Doctrine fanghter of Indah] except the children forfake their sinnes, they shall not be spared for the godlinesse of their parents. The reason is, because, first, God dealeth with euery one according to that which is in himselfe : Secondly, the promise [I will bethy God and the God of thy feede] is only profitable to fuch children, as walke in the faithfull steps of their godly parents. The views, first, to reprodue them that rest voon their forefathers faithfulnesse, they themselves being ynfaithful: fecondly, to teach vs to feeke that in our felues and not in others, which may be an argument to proue vs in the fauour of the Lord. your man chandele in the said :

[For thefe things I weepe] i. I mourne and lament, because Verfe. 16. of these my grieuous sinnes that I have brought vpon me, so many, and for heatie punishments [from mine eye (euen) from mine eye, descendeth water] i. the teares doe come out of mine eyes, in such aboundance, as they slowe downe my cheekes because the comforter that should refresh my soule is farre from mee i. I am deprined not onely of the helpe of friends that should relieue my misery, but even the Lord bath withdrawne the brightnes of his countenance from nie [m] children are defelate] i. all my people are in a forelorne cafe Therange the enemy premailed is because all things are at the disposition of those that hate me and a ministry pole one

Dollrine. [for thefethings] note (belides the same with ver [.2. Doctr. i.) this doctrine. It is not onely lawful but also necessary for the godly to be so greatly grieucd when God punished them for their finnes, as may drawe them into extreame weeping. The reason is, because, first, Gods hexuic hand is as the roaring of a lyon, whereat all the beafts of the forrest doe tremble, Amos 3.8.6. 2. Sinne against God, and the punishment thereof ought to gricue vs about all things chat can befall vs in this world. The vie is, first, to reproque them that thinke it a fault to be passionart in Such cases: Secondly, to teach vs to labour our hard hearts, that wee may be most lively affected with sorrowe, and mourne in excee-

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ding maner when the Lord doth lay his grieuous croffes vp-

on vs.

Doctrine. [mine eye descendeth] no aduersity hath warrant to grieue vs so much as the punishment of God vpon vs for our sinnes, Luke 23.28 &c. The reason is, because, sirst, they declare vnto vs that God is displeased, whose anger who can endure? Secondly, nothing must be more odious vnto vs, then sinne, which (we having committed) must cause vs to lament exceedingly. The vse is, sirst, to reprodue them, as being farre out of frame, that can easily weepe at the loss of goods, friends, children, &c. being taken from them by the ordinary hand of God; but can hardly be modued with those spirituall losses that do more neerely concerne the saluation of damnation of the soule and body eternally: secondly, to teach vs aboue allthings to be humbled with the consideration of our sinnes, and Gods displeasure for them, and not so much for the losse what sever it be.

harted people as the scripture testifieth often; yet are they now constrained to weepe, whereby we learnesthis doctrine. There is none so stoute, or hard harted, but afflictions will bring him down. The reason is, because, first, God is stronger then any, and will prevaile in all that which he purposethese condly, God will constraine man at one time or other, to give glory vnto him, by acknowledging his power. The vse is to teach vs, that we never set our selves against Gods hand in punishing vs, but willingly submittour selves vnto him in all things.

Doctrine. [comfort] It is a grieuous plague to be depriued of comforters in afflictions, the contrary whereof is an exceeding bleffing: for the reasons and vse hereof see verse 2. Doctrine 3.

Doctrine. [Should refresh] It is the ducty of energone, to comfort and relieue others that be in diffresse. The reason is, because, siril, God hath so commanded, Galar. 6.2.60. Sea condly, we are members one of another, 1. Corl 12.27.60. Thirdly, we may have the like need our selves another time.

The vie is, first, to reprodue them, as being no feeling members, that regarde no further then their owne good, not caring to relieue those that neede with such bleffings as they haue: fecondly, to teach vs to labour more and more with our selves, that we may be affected with the condition of others, mourning with them that are afflicted, and helping

them to the vttermost of our power.

Doctrine. [my children] the church, as also the commonwealth, is to declare her selfe a kinde mother vnto euery one that is trained vp therein; and to have compassion of their miseries, helping them to the vttermost. This duety is efpecially to be performed by the ministers in the one, and the magistrates in the other. The reason is, because, first, they are especially honoured by the whole body, that every member might receive especiall good by them : secondly, they are, or should be, of greatest knowledge and conscience, and thereforeshould declare the same by the most excellent fruites, whereof this is not the least. The vie is, first, to declare vnto vs in what miferable case that Church or common wealth is, whose ministers or magistrates be persecutors and tormentors of the best members thereof: secondly; to teach vs to praise God when our governours are good, and to pray for their preferuation and continuance, or if they be cuill to pray for their amendment, and in the meane while mourne for the miseries that are vpon vs by their vngodly demeanors.

Doctrine. [are defolate because the enemy &c.] It is the property of carnall friends, to be friendly onely whilest profperitie is vpon vs; but if our aduerfaries preusyle against vs, and bring vs to aduerfity, they are gone. The reason and yse here-

of is the same with that in verf.8. Dollr.6.

[Sion stretcheth out her hands, and there is none to comfort Verse, 17. her]i. Ierusalem earnestly desireth and laboreth for help, but none yeeldeth her any reliefe [the Lord bath commanded the enemies of Iaacob round about bim] i. God hath given power vnto them that hate the Ifraelites, to compaffe them in on enery fide Terufalem is as amenstruous woman in the middest of them]i. The isrejected of all her adverfaries, and effected H 2 most

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most vile and filthy, not worthy to bee approached vito by

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Doctrine. [firetobeth] It is a necessary duety in Gods people, to seeke out all good meanes of their release from troubles. The reason is, because, first, they know that God ordinarily worketh enery thing by meanes: secondly, they know not by what meanes, nor when God will deliner them, therefore must they wie al, and continue therein, committing the successe with the Lord. The wie is, first, to reprodue them that are slothfull in wing the meanes, wickedly saying, God will bring to passe his owne purpose and no more, though wee doe nothing: secondly, to teach vs alwaies to put all good meanes in practize, and yet neuer to rest upon them, but to depend upon the Lord alone, in whose hands the issues of all things are.

full endeuours of his Children of that good issue which is expected, and yet liketh well that they should vse meanes to bring the same to passe: examples hereof is, Abrahams praying for Sodome, Gen. 18. The reason is, because hee would have vs follow the meanes that be before our eyes, and yet is not himselfe tyed thereunto, but prospereth them as he will, and when he will. The vse is to teach vs, first, not to despayre, though the meanes that we have vsed prevaile not: secondly, to continue still in vsing good meanes, though they have not that successe which wee looke for, seeing we know enot

when God hath appointed to bleffe our meanes.

Doctrine. [commaunded] the wicked have no power against Godspeople, but that which is given them from the Lord, lohn 19.1. The reasons and vie hereof are set downe

vers.5. Dott.5. and vers.13. Dott.1.

Dollrine. [as a menstruous] Gods people are more grieuously afflicted, and reproached in the world, then any else, and the godliest the most of all. The reason is, because Sathan and the wicked have greatest malice against them. The vse is to teach vs, not to promise our selves the applause of menin this life, but to know that to be evil intreated

and

Lamentations of Ieremie.

and effeemed most vile, is our share, if we will live godly in

Christ Iesus.

[The Lordisrighteons] i. in all these things GOD hath Verfe 18. dealt most justlie with me [for I have rebelled against his commandementes]i. I have most heynously sinned and wilfullie transgressed the wordes that came out of the Lords owne mouth by the ministerie of his Prophets [beare, I pray you all people and behold my forrow] i. I defire that all men would marke Gods fearefull judgments vpon me. Obiettion how agreeth this with that 2. Sam. 1.20. Tellit not in Gathe. An-Grere. The meaning of Davids speech there is, that it should not be reported as the hand of the Philistines but of GOD. [my ungins and my yong men]i. the most tender of all my people and hope of the age that is to come [are gone into captinitie] i. are caried out of this land, the figne of his fauour, and of heaven it selfe.

Doctrine. [is righteous] Gods people doe acknowledge his iustice in all his workes, yea euen in his punishments laid *pon them. Examples hereof are, Iob, David, Daniel, &c. The reason is; because, first, his word and spirit hath reformed their judgmentes, teaching them how to thinke of his holie maiestie in all thinges. Secondly, the conscience of their owne finnes causeth them to iustifie the Lorde, and to accuse themselues. The vie is, first, to reprodue in our selues, or others, all repyning against God, and accusing of him, as things farre differing from the disposition of the godly, rightlie reformed. Secondlie, to teach vs to grow in the feare, and worship of GOD, praying alwates for his grace to assist vs, who is fo righteous in all his workes. Thirdly, to teach vs patience to beare, and contentednes to vndergoe, what condition soeuer the Lord, that is so righteous, doth lay vpon vs.

Doctrine. [for I & c.] it is the duetie of Gods children to feeke the cause of all their euils in themselues. The reason is, because, first, GOD is righteous, and layeth nothing vpon them but that which they justly deserve. Secondly, they know their owne manifold finnes, and their exceeding weaknesse in weldoing, which they cannot so see in any others. This

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doctrine

doctrine is hardly learned, because of our naturall blind selfeloue, & pronenesse to accuse others. The vse is, first, to instifice God, when he is indged. Secondly, to teach vs, to be truelie humbled vnder the Lords hand, when he layeth his roddes vpon vs. Thirdly, to give vs direction how to seeke the right way of release from those crosses that are vpon vs.

Doctrine. [rebelled] though God punish vs often for other causes, yet the matter that he worketh vpon is our sinnes. The reason is, because the righteous GOD cannot punish without desert. The vse is to teach vs, to labour to find out

and forfake our finnes so often as we are punished.

Doctrine. [rebellion] being an high degree of transgression teacheth vs this doctrine. We must not lessen our sinnes, but account them most heynous in our owne eies. The reason is, because, first, they are so in the sight of God. Secondly, they keepe so many good things from vs, and bring so many miseries vpon vs. Thirdly, it is a special note of a reformed hart; and the lessening or hyding of our sinnes, is a marke of the contrarie. The vse is, first, to teach vs thereby the better to be prepared vnto true repentance: secondly, to comfort vs with assurance that we are out of loue with our sinnes.

duetie (especiallie in religion) neither to goe further, nor to come shorter, then Gods reuealed will; but to attend vnto it, as the servantes eye doth vnto his maisters hand: Pfal 123.

2. The reason is, because, first, we are so commanded, Dent.

4.2. 12.32. Pronerbs. 30.6. Renel. 22.18. 6c. Secondly, we can doe nothing well but by the direction thereof, seeing we are naturallie blind in sudgment, and corrupt in affection. The vse is, first, to reprove the that think it vnpersect, & therfore ad traditions vnto it, as the Papists. Secondly, to teach vs, that the written word of God is the persect rule of all righteousnesses. Thirdly, we must carefully learne to know this rule, or essentially we have be directed by it.

Doctrine. [rebelled] it is rebellion against the Lord himselfe, to be disobedient vnto the voice of his ministers, teaching his trueth. Luke. 10.16. The reason is, because first, they speake speake nothing in their owne names, but from the Lord. Secondly, the disobedience is not to the minister, but to that he vitereth which is the Lords. The vie is, first, to reprodue their error that thinke they may hate the instructions of the minister and yet loue God. Secondly, to teach all ministers to take heed what they teach in the name of the Lord, lest they prophane his blessed maiestie, abuse his holie ordinance of the ministerie, and seduce his people.

Doctrine. [his commandement] now their acknowledging that to be Gods mouth, which in their prosperitie they contemned, teacheth vs this doctrine. We are constrained in our aductivitie to acknowledg Gods hand in those things, which in our prosperitie we neglected. The reason, because, first, aductivitie reformeth the judgment, and causeth a more serious consideration of matters then before. Secondly, GOD will have his judgments justified by those whome he punisheth; this is verified even in the wicked, as in Pharaoh Exod 9.27. Nabuchadnezzar Dan. 431. Achab. 1. Kin. 21.27. & The vse is to teach vs. to acknowledg the voice and hand of God in all things, when the first occasion is oftered vs. so shall we have profit and comfort by it, els shall we be constrained to acknowledge it in the end, to the doubling of our forrow.

nished, they are not ashamed, but willing to tell all men of it, and to declare their sinnes to be the cause of it. The reason is, because, first, aboue all things they desire to have the Lord instituted in all mens indementes. Secondly, they desire that their owne example might teach others to scrue God better. The vie is, first, to reproue them, as being farre from a godlie disposition, who either accuse God when they are panished; or labour to hide from the cies of all men the affliction that is vpon them: secondly, to teach vs, that it is a right signe of vn-fained repentance, to be free in consessing our sinnes, and Gods inst hand on vs for them, and that without shame or blushing saving for the sinnes onelie.

Destrine. [all people] the manifesting of our punishments vnto the world as from Gods hand because of our sinnes, can neither

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neither dishonor the Lord, nor harden others in their wickednesse, but is a just occasio of the cotrarie. The reason is, because, first, it is matter of greathonor to God, to let no sinnes escape without punishment, when he offendeth: secondly, it giueth others just cause to thinke, that except they repent, they shall all likewise bee punished. They se is, first, to reproduce them that would not have it knowne to the world how severely the Lord afflicteth his servants in this life: secondly, to teach vs to desire to let others know how little the Lorde liketh of sinne, seeing hee punisheth it in his dearest children.

Dollrine. [my virgins, &c.] in that they were in such wofull condition every way, we learne this doctrine. It may fall
out to be the lot of the Church of God, to be deprived for a
time of all worldly comfort, and of the ministerie of the
word and sacraments also. The reason is, because it was the
condition of this people, who yet were the only true visible
Church, that was then under the sunne. The use is, first, to reproove the vanity of the Papists, who esteem the Church to
be alwaies a samous visible Monarchie, and of worldlings,
who thinke it should be free from all molestations and troubles: secondly, to teach us not to be dismaied nor to sorske
the trueth, notwithstanding the innumerable troubles that
doe befall the Church that prosesses the same,

Verse 19. [I called for my lovers] i. I desired to be relieved by those that loved me dearely [but they deceived me] i. mine expectation was veterly frustrated in them. [my Priests and mine Elders] i. the governours of the Church and of the common wealth [perished] i. were so farre from helping me, that they were in misery themselves [in the Citte] i. they dyed within the walles of the Citie, without the sworde of the enemies, [mbile they sought their meate] i. even in their carefull travaile to finde out some soode [to refresh their soules] i. to cheare their lives and strengthen their hearts withall.

Doctrine. [I called unto, &c.] It is an increase of forrowe, to be disappointed of their help, by whome we looked to be deliuered out of our troubles. The reason is, because the hope

Lamentations of Jeremie.

of help by those meanes doth often promise speedie deliuerance, and in the meane while administreth patience; which
being frustrated, the heart is sodainely fraught with many
grieses that it looked not for. The vie is, first, to reproue them
as guilty of a great sinne, who give the distressed any hope of
succour, and yet disappoynte them when they might have
helped them. Secondly, to teach vs, especially to rest vpon
God in our troubles, and not to relie vppon the outward
meanes, least they deceive vs, and so our sorrow be increased
thereby.

Doctrine. [louers deceined] God often maketh our friends that loue vs vnfeinedly, vtterly vnable to doe vs any good in our diffresse. The reason is, to shew vs that it is a vaine thing to trust in man. The vse is to teach vs, to put our whole affi-

ance in the Lord alone.

Doctrine. [my Priests and mine Elders perished] the misery of that people must needes be great, whose rulers can neither help themselues nor others. The reason is, because, the gouernours are the staffe of the peoples strength, which being broken, there is no help lest. The vie is, first, to shew vs in what excellent steed our rulers doe stand vs, and therefore to teach vs to obey them, honour them, and pray for them: secondly, to teach vs not to despayre, though they be made vt-terly vnable to help vs, seeing it was so with this people, and yet God found out a meanes to deliuer them.

Doctrine. [perished] Gods plagues doe often ouertake the great ones, as well as others. The reason is, because, first, they viually sinne as greatly as others, if not about the measure of others: secondly, be they never so great amongst men, yet are they nothing when God taketh them in hand. The vie is to teach vs, not to sinne by vertue of any priviledge that we have in this life, seeing it cannot free vs from those punish-

ments which our finnes doe deferue.

Doctrine. [while they fought] Gods people may come to the extreamest beggery that can be in this life (though it falleth out very seldome.) The reason is, because, first, outward things are no part of their selicitie, which is purchased for them in the tempest. Matth. 7.26.27.

[Behold O Lord, for trouble is upon me] i. O Lord regarde Verse 20. me with thy mercies, for I am in great straightnesse, and extremities doe presse me, and oppresse me, [my bowels are bemudded i. all my intrals are difordered and mingled together as the troubled water is with the mudde (for the hebrew worde is borrowed from the waters that are in such a case after or in a tempest) [mine heart turneth it selfe within me] i. for very griefe and anguish, my heart doth (as it were) remoue and roule within me [because I have greatly rebelled] i. the cause of all this misery is , my grieuous transgressions against the Lord my God [the sword spoyleth abroad] i. wherefoeuer my people are employed in warres for my defence, there the enemies fword doth kill and destroy them as death at home] i. The famine is fo great at home, that nothing but death appeareth in every freete and house, where our profite and our pleafure hath been vnto vs in great meafure.

Doctrine. [behold O Lord] in that they prayed vers. 9. and vers 11. and in this place, and often after, we learne this doctrine. We must not give over, but cotinue in prayer, though we be not heard in that we intreate for. The reason is, God hath commaunded to pray without ceasing, and set no time when we shall be heard. The vse is, to teach vs, that God by deferring to heare vs, first trieth our faith and patience: secondly, sheweth his exceeding anger against our sinnes: thirdly giveth vs occasion to increase in repentance and feruencie of praier: Examples hereof are the Israelites in Egypt,

and in the Captiuitie. Iob, David, & c.

Doctrine. [behold, & c.] God seeth all things: but their example in laying open their miseries before the Lord, teacheth this doctrine. We must with lamentation, lay open our miseries before the Lord, if wee looke to be relieved. The reason is, because, first, mercie is denyed to them that hide their

their sinnes, Pronerbs 28.1 3. secondly, forginenes is granted vpon a free confession, Pfal 3 2.5. The vse is, first, to reproue them, as having no sparke of right repentance, that coldly, or : not at all, doe acknowledge their particular finnes vnto the Lord: secondly, to teach vs to ranfack our owne waies, that in the daies of our repentance wee may beeable throughly

to lay open our transgressions vnto the Lord.

Doctrine [for trouble is upon me] we then pray most earneftly, when we feele most sensiblie the burthen of that wee would be rid of, and the want of that we would have. The reason is, because, first, els we are continually secure: secondly, we earnestly desire the contentment of our owne hearts: which cannot bee whilest wee have that we would not and want that we would have. Thevie is, to teach vs, first, the necessitie of affliction, seeing it is euident we are then (only) touched effectually: secondly, to strive that we be not cold, but more and more affected with the sense of our sinnes, to loath them, and with a longing after righteousnesse, to walk therein.

Doctrine. [be mudded: heart turned] There is no rest nor quietnesse within vs, when God presseth vs with the weight of our owne finnes. The reason is, because, first, they are so many and so grieuous. Secondly, he can, and doth vige them more forciblie, then that we can fulfaine his heavie hand. The vie is, to teach vs, first, to pitie those that are afflicted in. conscience for sinne, about all others that are any waies distressed. Secondly, to esteeme of, and bee thankfull for the peace of conscience, as the greatest treasure that we can enioy in this life. Thirdly, to auoyd finne alwaies, as that which will procure ys the greatest hurt both in this life, and in the life to come.

Doctrine. [greatly rebelled] The godly doe alwaies in the due consideration of their sinnes, aggrauate them against themselves in greatest measure. The reason is, because, first, they see best into their owne offences. Secondly, they meafure them by the heavie anger of God deserved by the same, as did the Publican, Luk. 18.13. The vie is, to teach vs, first, to.

more effectually thereby.

Dollrine. [fac , leath, &c.] The things that are ordained for our greatest good in this life, do turne to our greatest harme when our finnes prouoke Gods anger to breake forth against vs. The reason is, because, first, all creatures are at his commandement to execute his will. Secondly, they are no further vnto vs as blessings, then so farre as he giveth them in his loue and fauour. The vie is, to teach vs, first, in the rebellion of any of Gods creatures against vs to acknowledge our finnes against God to be the cause. Secondly, to labour first of all to bee reconciled to GOD in Christ Iesus, and to walke in obedience vnto his lawes : fo shall all his creatures ferue to our good, els doe they encrease our condemnation.

Verse 21. [They have heard] i.it hath come to the eares and knowledge of the enemies [that I doe mourne] i. that I am in great. heavineffe and lamentation [and there is none to comfort me] i. neither one nor other shewed any pitie vpon me [all mine enemies have beard of my trouble]i. the knowledge of my miserie is come to the eares of mine enemies of all estates and conditions [and are glad that thou hast done it] i. they reioyce that thou hast laid so heavie things upon me [those hast brought the day that thou hast pronounced i. the destruction which thou hast prophecied by the mouth of the Prophets against the Nations will as surely come vpon them, as if it were alreadic come to passe: for the hebrew verbe, being in the time past, is ment of that which is to come, according to the manner of the speeches of the Prophets, for the more affurance of the accomplishment thereof [and they shall be like onto ma] i.their miferie in this world shall be as grienous. to lee to, as mine is now : for otherwise their estate shall be most contrarie, when all teares are wiped from the eyes of the godly, and all calamities powred vpon the heads of the wicked

Doctrine. see verse. 2. doct. 3. and vers, 8, doct. 7.

Doctrine. [none to comfort me &c.] it is the duetic of all men to comfort the afflicted, & not to add to their miseries, Math. 25.40. Iames. 1.27.1. Cor. 12.26. Heb. 12.3. The reafon is, because, first, we owe this dutie (among others) one to another. Secondly, no miserie can befall another, but when God will, it may light vpon our felues, feeing wee daily deferue the same. The vse is, first, to reproue them that doe not take any mans miserie to heart but their owne. Secondly, to teach vs, to labour our harts to be like affected with others; even to mourne with them that weepe &c. seeing it is a figne of a lively member: as the want therof argueth, either that we are cut off, or were neuer ingrafted into that bodie whereof Christ Iesus is the head.

Dostrine. [are glad] it is the propertie of the wicked to reioyce at the miferies of the godly, with whome they should mourne. Pfal. 69.12. and 1 37.3. ludges. 16.25. The reason is, because, first, they are affected as their father the Deuill, who rejoyceth in nothing but the calamitie of mankind. Secondly, their hatred that they beare to the righteous, maketh them be glad when any euill lighteth on them. The vie is, to teach vs, first, to be farre from that wicked disposition, but rather to mourne when our enemies are in distresse. Pfal. 35.1 3.1 4. &c. Secondly not to be difmaied though the world triumph ouer vs in our miferies, feeing it hath been the condition of Gods people in all ages: on the religion of another half

Doctrine [thou hast done it] in that they could not in prolperitie rightly vnderstand the word of God which concerned themselves but now can both applie it rightlie to themfelues, and others also, wee learne this doctrine. Wee are the fittell schollers to learne Godsworde, and make right vie of it, when afflictions are vppon vs. The reason is, because, first, in prosperitie we forget God and our selues also. Secondly; we are in our corrupt nature, as naughty children, that will not learne except they be well whipt. Thirdly, in afflictions we can more eafilie confider of our estate both prefent, paft, and to come. The vieis, to teach vs, how necessary afflictions. , 2010 / 13

afflictions are, to frame vs to be of a right disposition: secondly, to humble vs, seeing we are of so vntoward a disposition. Thirdly, to prouoke vs as at all times, so especiallie in afflictions, to pray that we may be directed by Gods spirit to lead our lines according to his will, seeing wee are of nature so

peruerse.

Doctrine. [bring &c.that thou hast pronounced] everietirle of Gods word shall be accomplished in due season. Mat.
5.18. The reason is, because, it came from him that is truth it
selfe, and cannot lye. The vie is, to teach vs, first, of what singular excellencie Gods word is, seeing there is no fault or vntrueth at all in it. Secondly, to renounce our owne reason,
and to relie vpon the word, assuring our selves that in shall
be performed, though it be against the judgment of sless and
bloud. Thirdly, to raise vs from all securitie of sinning, seeing
all his judgmentes denounced against our offences shall
(without our true repentance) assuredly fall vpon vs.

Doctrine. [shall be like] though the troubles of the righteous be many; yet are not the elect to be discerned from the
reprobate by affliction. The reason is, because, they are both
partakers thereof in this life, and that often in most heavie
maner. The vse is, to teach vs, not to measure the love or displeasure of God vnto any by their outward estate in this life,
seeing no man can know his own estate thereby. Eccle. 3.21.

Doctrine. [thou wilt eye.] it greatly easeth the godly in their afflictions, to consider that their foes shall be destroied. Revel. 18.20. The reason is, because, that alwaies the overthrow of the wicked, is the deliverance of the godlie. The yse is, to teach vs, with patience to beare the afflictions that are laid upon vs by the handes of the ungodlie; seeing we shall not bee alwaies under their handes, but they shall one day beare a farre more grieuous punishment.

Doctrine. [they shallbe &c.] the punishmentes that Gods people sustaine in this life, are sure tokens that the wicked shall be plagued, how soener they escape for a time. The reafon is, because. God in sustice cannot spare the wicked, seeing his sudgments begin at his owner house. 1. Peter. 4.17 &c.

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Rom. 11.21. The vie is to teach vs, by our owne afflictions to gather assurance that God will one day more thoroughlie visit the sinnes of those that continue in their wickednesse.

[Let all their wickednesse come before thee] i. call thou to Verse 22. thy remembrance all their sinnes, that their judgment may be accordinglie [doe unto them as thou hast done unto me for all my transgressions] i. be thou (O Lord) a righteous ludge, and let not them escape unpunished, seeing thou hast plagued me for my sinnes, for my sighes are many and my heart is beaute] I am exceedingly affected with griefe, and wonder-

fullie cast downe, and humbled.

pray for the ouerthrow of the wicked. Pfal.83.9,&c. The reason is, because, by their destruction God is glorified, and the Church preserved Objection, we are commanded to love our enemies. Answ.it is true, when their enimitie concerneth our selves in private; but when it is against the trueth and prosessors thereof, the love of Gods glorie, and his trueth compelleth vs to pray for their overthrow. The vse is, to teach vs, that the glorie of God, and preservation of his Church, ought to be dearer vnto vs, then our nearest friends, Mat. 10.37. yea then our owne lives.

Doctrine. [for my sighes] the sufficient humiliation and deepe mourning of Gods children are forcible meanes to moue the Lord to pitie them, and to relieue them, 1say.66.2. and 2.Cor.7.10. The reason is, because, first, God is still of compassion, and is much moued with the miseries of his servantes. Secondly, he smiteth vs, that we may be humbled thereby: which being wrought in vs, hee will withdraw his hand. The vse is, to teach vs, first, to be humbled by our afflictions which we beare from time to time. Secondly, to alleadge it vnto the Lord as a reason to heare vs, which he will not

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The second Chapter.

Verse 1.



Om, &c.] i. in what wonderful maner and by what strange meanes, [hath the Lord darkned ji. concred with blacknesse of all calamities, [the daughter of Sion] i. his people whom he had established as mount Sion [in his wrath] i. in his anger against them, for their sinnes [and hath cast downe from heaven] i. o-

uerthrowne from the highest degree of excellencie [vnto the earth] i. to the basest estate of misery [the beautie of Israel] i. the glorious estate wherein he had planted his people Israel [and remembred not] i. had no regarde nor respect [vnto his footestoole] i. his temple and the exercises of religion therein, which his owne hand had appointed: the same phrase is vsed to the same purpose, Pfal. 99.5. and Pfal. 132.7.

Doctrine. [How] it is our duties to strine with our selucs to be affected with the miseries of Gods people; for the rea-

fons and vie hereof, fee Chap. 1. verfe. 1 doct . 2.

mentes and corrections that God laieth vpon his Church, are most wonderfull, the causes whereof are past finding out of his wisest children: this made the Prophet Danid to indge a-misse hereof, Psalm. 73.13.14. and Habacuc to reason with the Lord Chap. 1.13. The reason is, because, first, the Lorde will in his owne servants, declare his anger against sinne: secondly, he seeth afflictions the best meanes to frame them to his obedience: thirdly, his waies are beyond the reach of sless and bloud. The vseis, first, to teach vs to learne by the consideration

fideration hereof (as Danid did Pfal.73.16.17) to reforme our judgements, and not to justifie and condemne any by that befalleth them in this life: Secondly, in greatest plagues to acknowledge the righteousnes of God, by reason of our sinnes deserving the same: Thirdly, not to set our affections upon this life, fraught with so many miseries, but to long for a better, and to rejoyce in afflictions which doe frame vs thereunto.

downe, &c.] God spareth not to smite his decrest children, when they sinne against him: the whole storie of Israel in generall and Danid in particular gineth example hereof. The reason is, first, that the Lord might declare himselfe an aduersary to sinne in all men without partialitie: Secondly, that he might reduce his servants from running on headlong to hell with the wicked. The vie is to teach vs, first, to magnific the righteousnesse of God, as in all his workes generally, so in the afflictions of his Church particularly: secondly, not to perswade our selves to looke for any earthly peace (seeing the promises of this life are conditionall) though we be the children of Abraham by saith, but to prepare our selves for continual calamities one in the necke of another.

Dollrine. [from heaven unto the earth] the higher that God advanceth any, the greater is their punishment in the day of their visitation for their sinnes, Dent. 28, thoroughout. The reason is, because, first, to whome much is given of them must much be required: secondly, according to the priviled-ges abused, so is the sinnes of those that have them greater and moe in number. The vie is to teach vs, not to thinke our selves to have any freedome to sinne, because we be greater then others, but that our punishments shall be the more intollerable, if our obedience answer not to our prerogatives that we have above others.

Doctrine. [footestoole] the most beautifull thing in this worlde is base in respect of the Maiestie and glorie of the Lord. The reason is because, he is infinitely glorious, and all things here are most subject to corruption, and basenesse.

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The vse is to teach vs, not to rest on any thing that here we can enjoy; but to vse them (according to Gods commaundement) as meanes to encrease vs in the seare, and direct vs

in the true worship of his glorious maiestie.

Dollrine. [footestoole] Gods anger against sinne, moueth him to destroy the things that he commaunded (for his own seruice) when they are abused by men. The reason is, because, he cannot indure the dishonour of his name thereby. The vse is, to teach vs, first, that sinne (especially of such as professe Gods name) is most odious and ougly in his sight: secondly, to take heede that weevse the outward meanes of Gods seruice with all reverence, and profit rightly by them to the increase of all godlinesse in vs, esse shall they be taken from vs.

Verfe.2.

[The Lord hath destroyed] i with his mighty hand from heaven he hath overthrowne [and hath not spared] i. shewed no favour or mercy in it [all the habitations of Iaacob] i. all those goodly dwellings that he had seated them in [he hath throwne downe in his wrath] i. in his anger for sinne hee hath laide even with the ground [all the strong holdes of the daughter of Iudah] i. all those towers, bulwarkes and castles that the people of the Iewes had prepared for their desence [hee hath cast them downe to the ground] i. not shaken them a little and so less them standing, but veterly desaced and wasted them [he hath pollused the kingdome and the princes thereof] i. he hath taken all priviledges from them, and given the whole people of all degrees into the hands of the wicked Nations to be prophanely vsed at their pleasure.

Doctrine. [the Lord hath, &c.] It is the hand of God that taketh away the flourishing estate of a kingdome, Dan. 4.29 The reason is, because, the power to doe so great a thing is in his hands alone. The cause that moueth the Lord thereunto is, the sinne of the Princes and people thereof. Examples, E-gypt, Achabs house, lebu his race, whole Israel and Indah; so is it in the flourishing of particular persons. The vie is, first, to declare vnto vs the omnipotent power of God, that we may tremble at it, so did Daniel teach Nabuehadnezzar, Dan. 4.

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dealeth not like a tyrant but vprightly, that we may honour him in all things; so did lob: 1.21. &c. Thirdly, to let vs see the odiousnesse of sinne, that causeth God to ouer turne the most glorious things in the world, and therefore that we must detest it, and warre against it all the dayes of our life.

Dostrine. [not spared] as God is full of mercy in his long suffering, so is his anger vnappeaseable when it breaketh out against the sonnes of men for their sinnes, Ierem. 4.4. Examples hereof, the olde world, Sodome and Gomorrah, Israel, and the seuen Churches mentioned in the Reuelation. The reason is, because he vseth not to execute his judgements till no meanes of his mercy will prevaile. The vse is to teach vs, that we despise not his judgements, nor abuse his mercies, but tremble at the one, and be drawne to well dooing by the other.

Doctrine. [habitations] God depriueth vs of a great bleffing, when he taketh from vs our dwelling places. The reafon is, because of the great commodities and contentment that come vnto vs thereby, when we enjoy them peaceably; as every mans experience can teach him in particular. The vse is to teach vs, first, to be humbled when God taketh such a bleffing from vs: Secondly, whilest wee peaceably enjoye the same, to vse it to the furtherance of Gods glory, and to prayse God daily for the comfortable vse thereof.

Dollrine. [not spared] there is no assurance of worldly possessions and peace, but in the fauour of God. The reason is, because, first, he ruleth and disposeth all things at his pleasure: secondly, in his anger hee vieth to ouerthrow these things. The vie is, first, to reproue the vaine and godlesse opinion of them that thinke the greatest worldly safetie to be, in being furthest from zeale in religion: secondly, to teach vs, first, to seeke the kingdome of God and his righteousnesse, so shall all other things goe well with vs, Matth. 6.33.

Doctrine. [strong holds] God overthroweth the greatest strength that man can erect, even at his pleasure. The reason is, because there is no strength but of him and from him. The

Verfe. 3.

vieistoteach vs, neuer to truft in our owne valour, but fo to vse all good meanes of our defence, as still we rely e vpon

the Lord for ftrength and fuccesse thereby.

6 Doctrine. [in his wrath] it is a marke of Gods wrath to be deprived of strength, courage, or any other necessarie gifte, when we stand in need of them. The reason is, because, it is a figne that his hand is not with vs to give vs that bleffing by them, which we looked for, or heretofore have had in them. The yfe is, to teach vs, in all things that wee take in hand to beg of God, both the thing it felfe, and also the meanes of ac-

complishing the same.

Doctrine. [of the daughter of Indah] It is the sinne of the Church, that causeth the Lord to spoyle the same of any bleffing that the hath heretofore enjoyed. The reason is because, in her obedience he hath promised to blesse her, Deut. 28.2. and in her disobedience, to take his bleffings from her, Deut. 28. 15. The vie isto teach vs, when we are deprived of any bleffing, not to fret against the wicked (Gods roddes) that are the instruments thereof: but to acknowledge our owne finnes, that caused the Lord to set them on worke to spoyle vs, and by repentance to seeke reconciliation with him, so shall we enjoy his bleffings againe, or otherwise contentment.

Doctrine. [frong holdes] thefe being taken away in Gods anger teacheth vs this doctrine. It is the good bleffing of God, to have a kingdome to have strong holdes, munitions, &c.for a defence against their enemies. The reason is, because they be the meanes that viually he bleffeth to procure outward lafetie. The vie is, to teach vs, carefully to prepare them against the time of trouble, yet neuer to rest in them, but to depend vpon Gods bleffing alone.

Doctrine. [polluted] the more that God honoureth vs with his bleffings, the greater shall be our dishonour, if we abuse them, when he entreth into judgement with vs for the fame : for the reasons, and vie hereof, see verf, i. Dactr.4.

[He hath cut off in his fierce wrath] i.he hath veterly taken away in his exceeding displeasure [all the horne of Ifrael] i. all

i. all the strength and beautie of his people [be hath drawns backe his right hand i. he hath withdrawne his power and affiltance [from before the enemie] i. from flanding by vs (as in former times) against our adversaries fand he burneth in Iaacob like a flame of fire] i. he doth declare his displeasure among his people, as clearely as a flame of fire that is eafily discerned [he denoureth rounde about] i, in all places and corners his confuming hand appeareth.

Doctrine. [horne] Strength and honour are in the Lords disposition, to be given, continued or taken away at his pleafure. The reason is, because he is the author of all things. The vie is, to teach vs, whileft wee enione any part thereof, to acknowledge it to come from him, to honour him therewithal, and to take patiently the remoouing thereof from vs. when

it shall please him.

Doctrine. [drawne backe] when Gods fauour is towards vs, it is our shield against our enemies; but when he meaneth to punish vs, he leaueth vs vnto our selues: so dealt hee often with Israel, Indges 2.14. The reason is, because, none can hurt vs, whilest hee that is the strongest is on our fides; but when hee is against vs, we are of nostrength. The vie is, to teach vs, aboue all things to pray continually, that aboue all other croffes, he would never take his louing countenance from vs. 301, come careful in the bound of the boy, cosud

Doctrine. [flame of fier, &c. round about] though Gods iustice be seuere against sinne in all men, yet is it most manifest in his Church, having sinned against him. The reason is, because, first, all mens eyes are most vppon Gods Church. Secondly, God dooth declare himselfe more in, and for his

Church then all the world besides.

gamala

[He hath bent his bowe like an enemie] i. he hath prepared Verse 4. his armour as enemies doe, that meane to destroy [hee is appointed with bis right band as an enemie] i. he is ready with his power and strength as one that professeth enimity [and hath staine all that was pleasant to the eye] i. hee hath destroyed the young men, and all the flower of the people [in the tabernacle of the danghter of Sion]i. in the middest of his people [he hath

bath powred out his wrath like fire] i. he hath abundantly and

most vehemently declared his heavie displeasure.

Dollrine. [be hath &c.] Where God is angrie, there is nothing to be looked for but destruction, and ill successe in all things. The reason is, because, first, his power is no way to be matched. Secondly, his will is made hote by the sinne of the parties that anger him. The vse is, to teach vs, first, alwaies to walke in reuerent obedience vnto him, least wee procure his displeasure against vs. Secondly, when any part of his anger breaketh soorth against vs, to seeke to appease

him by true repentance.

Doctrine. [bis bome like] God punisheth sinne in his children in this world as seuerely as if they were reprobates: Examples hereof, Iob, Danid, yea and whole Israel. The reason is, sirst, to declare that he is not partiall, but hateth sinne in those whom he most of all loueth. Secondly, that it may appeare what great wrath remaineth for the vngodly, 1. Pet. 4.17. The vse is, to teach vs, first, to admire and praise Gods righteousnesse. Secondly, to accept willingly his punishments laid vpon vs, knowing it to be the lot of Gods people at all times.

Though God shew al outward signes of enimitie against his Church, yet is his loue euerlasting thereunto. The reason is, because he is no chaungeling, but loueth vnto the end, sohn 13.1. The vse is, first, to declare vnto vs Gods exceeding loue to his Church. Secondly, to give vs comfort in our distresses; which is attained vnto by recounting Gods former fauours shewed vnto vs.

fecteth punishment vpon them with whom he is angric. The reason is, because all things serue to accomplish his wil, and nothing can resist it. The vse is, to teach vs, to take heed that we doe not offend him, seeing we cannot escape his punishing hand.

Doctrine. [pleasant] God regardeth not the most pretious things that are amongst the sonnes of men, in respect of declaring

claring his iustice against sinne. The reason is, because all things ferue to his glorie, and to the clearing of his equitie among his creatures. The vie is, to teach vs, to regard well doing, and to shun the transgression of his lawes about al earthly things.

[The Lord was as an enemie] i. in all respects he declared Verse 5. himselfe to deale extreamely as enemies doe [be bath denonred Ifrael i. he hath veterly made hauocke of the Nation of his people [he hath denoured all his palaces] i.he hath thrown downe all those goodly buildings and dwelling places that were throughout al Iudea [he bath destroyed his strong bolds] i. he hath rafed downe al those bulwarkes and fortresles that he had builded for defence [and hath increased in the daughter of Indah forrow and beauine [fe] i. he hath given his people iust cause to increase in all kinde of griefes, euen adding forrow vnto forrowe: for both the Hebrew words come from one roote, and fignifie one thing.

Doctrine. This often repeating of one thing in divers termes, teacheth vs this doctrine : It is a hard thing to perfwade Gods people rightly to judge of, and be affected with the afflictions that are vpon them. The reason is, because, first, the waies of God are high beyond the reach of the sons of men. Secondly, we are naturally of a blind and dull dispofition, with much adoe brought vnto any good thing. The vse is, to teach vs, to labour against our owne peruersenesse, ving all the meanes that God hath appoynted to make vs rightly affected with his plagues vpon vs, or vpon others our brethren.

Doctrine. [denoured Ifrael] God hath no neede of any people, but all haue neede of him. The reason is, because, all are his, Pfal. 50.12. and he is able of stones to raise vpchildren vnto Abraham, Math. 3.9. The vie is, to teach vs, neuer to flatter our selues as the Iewes did, with, the Law shall not depart from the Priest: for it is a vaine confidence, and can doe vs no good, but much harme.

Doctrine. [increased] God will increase his plagues vpon his children, where sinne without repentance is increased.

The

The reason is, because, he punisheth to the end to bring the to repentance, whereunto if more easie stripes bring them not, he will lay on his stripes the more heavilie. The vie is, to teach vs, neuer to think our selves safe from afflictions (when God beginneth to correct vs) vntill we be soundly converted from our sinful waies.

Doctrine. [forrow] God giueth many causes of sorrowe when he punisheth his people. The reason is because, first, he giueth a token that he is displeased, which is cause of greatest griese vnto Gods children. Secondly, his punishments doe vsually crosse our affections in the things that they are most set vpon. The vse is, to teach vs, first, to labour with our selues, that wee may bee affected with the crosses that are vpon vs. Secondly, to seeke to him alone for succour in the time of our sorrowe.

Verse 6.

he hath layd it open vnto the spoyle, by remouing his proteétion from it, so as it cannot but be spoyled as a garden that
hath no hedge [be hath destroyed the place of his assemblie] is
he hath throwne downe those places, where his people were
wont to meete for the exercises of religion, the Temple and
the Synagogues [The Lord viterly forgetteth the feasts and
Sabbaths in Sion] i. he seemeth to think vpon no such thing,
as to cause his people to celebrate the appoynted times dedicated to his service [and hath despised in the indignation of
his wrath] i in his heavie displeasure he hath declared himselse not to regard [the King and the Priest] i. the governours
of the Common wealth and teachers of the Church, which
were not onely a signe of his favour, but also the meanes of
bodilie and spiritual comfort vnto all the people.

Doctrine. [hedge thereof] It is the Lord alone that giveth fafety vnto his church, or layeth his people open to spoylers, Isay. 5.5,6. Pfal. 80.12,13. The reason is, because, all power is in his hands, to saue or destroy at his pleasure, Dan. 5.18,19. The vse is, to teach vs, to depend wholly vpon him, seeking alwaies when he shaketh his rod over vs, reconciliation with

him, by true and vnfained repentance.

Dostrine.

Doctrine. [place of his assemblies] The Temple being the most holie place in the world and yet destroyed, teacheth this doctrine; No place on earth hath any holinesse in it, or promise of continuance, farther then it is holily ysed. The reason is, because God regardeth no place further then to serue to that holy vie, whereunto he hath appointed it. The vie is, to teach vs, first, that the place maketh not men holy or prophane, but men the place: this confuteth Iudaisme in tying holinesse to the temple, and poperie thinking great holinesse to be in this and that place. Secondly that when we come to the places of Gods worship, there is nothing that can profite vs without the right vie of them.

Doctrine. [place of, &c .] God is angry with his owne ordinances, and laieth a cuisse vpon them for the sinnes of those that abuse them, Psalm.74.5.6.7. and 78.95.60.61. Isay 1.13. and 6. 10. The reason is, because God ordeined these things to bring vs to holinesse, which if they doe not, they increase our wickednesse, 2. Cor. 2. 15.16. The vie is, to teach vs, first, how monstrous sinne is, that peruerteth so holy things from their proper vie: Secondly, to be carefull aboue all things to vie the exercises of religion aright, and to

take them in hand with trembling and feare.

Doctrine. [destroyed the place, &c. feasts and Sabbaoths] The Church of God on earth, is not alwaies visible and apparant to the eyes of men, Renel. 1 2.14. The reason is, because the exercises of Religion and places thereos which are the visible notes of a Church) are often ouerthrowne, and the Church dispersed. The vse is, to teach vs, first, that the Papists erre in making perpetuall visibilitie a note of Gods true Church: fecondly, not to renounce the trueth, though the Church bee ouerthrowne; for God will in his good time restore her againe, as euer he hath done.

Doctrine. [despised] when God will afflict a people, hee 5 will spoyle them of the meanes of their peace and comfort, Ifay 3.1. to the 5. The reason is, because, viually wee rest too much in the outward meanes. The vie is, to teach vs, first, not to trust to any outward meanes but in God alone, who bleffeth

blesseth them to those that vse them aright: Secondly, to be assured that when he deprine the vs of them, his decree is gone out against vs to punish vs: thirdly, to labour by repentance

to preuent the plagues threatned to come vpon vs.

ple to be spoyled of their rulers (especially being good ones) Indges 2.7.11. and 19.1.2. and to enjoy them is a great blessing, Isay 49.23. The reason is, because, all desolation commeth with the losse of them, Isay 3.5. The vie is, to teach vs, first, to praise God for his blessings that wee haue enjoyed that way. Secondly, to pray daily for our Prince and rulers, that vnder them we may leade a religious and peaceable life, 1. Tim. 2.2.

Church can have falling vpon her in this life, to be deprived of that holy ministery which should build her in true religion, Pfal. 74.9. Mich. 2.6. The reason is, because, the enioying thereof bringeth such comfort, as maketh all other afflictions easie to be borne, Pfalm. 84. 10. The vse is, to teach vs, first, when we enioy it, to reioyce therein especially, and praise God for it. Secondly, if we want it, to seeke it where it is to be had, 2. Chron. 11.16.&c. Thirdly, where we have it in corruption, to seeke the reformation thereof, every man in his place, keeping within the boundes of his calling.

Werse 7.

[The Lordhath for saken his altar] hee hath rejected the place of their daily sacrifices [he hath abhorred his sanctuary] i. he cannot endure the place where heretofore he was especially worshipped [he hath given the walles and her palaces into the hands of the enemie] i. he hath given both the strong and the delightfull places over to them that hate his people, [they have made a neyse] i. with great triumph they have showted and cried [in the house of God] i. in the place that was consecrated to Gods service, and appoynted only for Gods people to come into [as in the day of solemnitie] i.even as in the solemne feasts when the people sounded out Gods prayses.

Doctrine. [the Lord bath] This often repetition teacheth

Lamentations of Jeremie.

this doctrine. It is the duety of Gods people to labour their affections, that they may be rightly touched with the losse of the outward exercises of religion. The reason is, because, first, naturally we are not moved with it, thinking it a small matter. Secondly, it should be our greatest desire to enjoy the same, Psal. 27.4. and 84. 10. and 132.5. The vie is, to teach vs, first, the corruption of our nature that maketh so small account of so incomparable a blessing. Secondly, to trie our selves what measure of religion we have in vs, by the measure of desire we have to enjoy, and sorrowe when we lose the exercises of religion.

Doctrine. [abhorred his] When GOD is angrie with his people, he wiltake from them the outward fignes of his fauour. The reason is, because he would vse all meanes to humble them, and bring them to repentance. The vse is, to teach vs, to acknowledge his hand against vs for our sinnes, when soeuer he taketh any of his blessings from vs, and to

learne thereby more true and found repentance.

Mhen Gods people growe obflinate in their finnes, he spoyleth them of all those things wherein they trust. The reason is, because he would take away all meanes of impenitencie. The vs is, to teach vs, the moe blessings that God taketh from vs, to assure our selues, that we are the further from that we should be, and therefore

to increase in true repentance.

Doctrine. [fanctuary, &c. malles] When the Church is spoyled, the Common-wealth cannot goe free. The reason is, because the members of the Church are alwayes part of the Common-wealth. Secondly, the Common-wealth hath no promise from GOD to bee wel, but by the promise made to the Church. The vse is, to teach vs, so carefull as we are to have the Common wealth flourish, to be as diligent to seeke the prosperitie of the Church.

Doctrine. [be hath given] The wicked could never preuaile against the godly but that God giveth them into their hands; for the reasons and vie hereof, see chap. 1. verse 5.

doctr.4.

Dostrine.

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finnes of his people) occasion to blaspheme his name, and to deride his holy ordinances. The reason is, that he may therby prouoke his servants vnto a detestation of their owne sins, which gave occasion thereof. The vse is, to teach vs, to bee humbled and grieved, when we see or heare the rage of the wicked, not onely for that Gods name is dishououred, and his lawes violated: but also for that our disobedience hath been a cause of their sinnes.

Verse 8.

[The Lord hath determined] i. decreed and appointed [to destroy the wall of the daughter of Sion] i. to overthrow the defence of Ierusalem [he stretched out a line] i. laid out in particular the maner and certaintie of her overthrow: so 2. Kin. 21.13. If ay. 24.11. [he hath not withdrawne his hand from destroying] i. he continueth vntil hee have made a final destruction [he causeth the rampart and the wall to mourne] i. giveth cause of mourning to the sencelesse creatures: a figurative speech [they were destroyed together] i. by a sodain vehement destruction.

Well as other places, we learne this doctrine: No priviledge can free the impenitent finners from the plagues that God meaneth to bring upon them, though they perswade them-selves otherwise, Ierem. 7.4. The reason is, because hee is righteous, and judgeth without respect of persons, Rom. 2. 9.11.12. The vie is, to teach vs, never to stand upon our birth, friends, riches, multitude, strength, or any other priviledge whatsoever, to excuse or defend vs in our sinnes withall; for none of them shall shielde vs against Gods mightie hand.

Octrine. [determined] The ruines of kingdomes and strong cities come to passe only by the immutable decree of God; and not by fortune, mans power, policie, or any other thing, Dan. 4.22. 1. Sam. 15.26.28. The reason is, because, there is no power in any of his creatures, but so farre as he giueth it thereunto. The vse is, to teach vs, first, not to thinke our selucs able to doe any thing, but to craue the

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Lords affistance, whether wee be employed in the defence of our countrey, or in a lawfull quarrell against any forreine nation.

Doctrine [His Line] the Lorde dooth both decree his judgements, and also determine the measure of them, Dan. 4 29. The reason is, because he dealeth instly in all things. The vie is, to teach vs, patiently to endure those afflictions that God shall lay upon vs at any time, being affured of this, thathe in wisdome disposeth them, and will not suffer them to growe in greatnes or continuance beyond that which he feeth meete.

Doctrine. [wall to mourne] the dumbe and sencelesse creatures doe mourne according to their kinde, when we are punished in them for our sinnes, Rom. 8.22. The reason is, because, they sufferthings contrary to their kinde, by reason of our finnes. The vie is, to teach vs, that if wee mourne not when wee feele Gods hand vpon vs for our finnes, wee are more blockish then the sencelesse creatures.

Dollrine. [rampart, &c.] the finne of men bringeth ftrongest things to nothing, when God calleth them to an account. Example hereof Babel, Ifay 13.19.20. The reason is, because nothing can withstand Gods iustice, which is set on worke by finne, to destroy vs. The vse is, to teach vs, first, how horrible athing finne is, that bringeth fuch confusion into the world: Secondly, not to trust in any outward things be they neuer fo strong.

Doctrine. [together] Gods hand preuaileth as easily against the strongest and most, as the weakest and fewest. The reason is, because, all humaine strength is nothing to him. Theyfe is, to teach vs, to tremble at his mighty power, and to magnifie him in the confideration thereof.

[Her gates are sunke to the ground] those strong gates that Verse 9. should have kept out the enemie, are fallen downe, or sunke into the bowels of the earth, and thereby free passage into the Citie is given ynto the adversaries [he hath destroyed and broken her barres] i. hee hath taken all strength from the gates, that should have fortified them being shaken [hen Kings.

Kings and her Princes are among the gentiles] i. the chiefe of her people are constrained to line among the heathen that are enemies to religion [the lawe is no more] they have no ordinary exercises of religion among them [neither do her Prophets receive any vision from the Lord] they have no more extraordinary reuclations, to tell them the will of God.

Destrine. [gates barres] when God punisheth his people, he wile specially destroy those things wherein they put most considence. The reason is, because, such considence doth vesually keepe vs from true humiliation and repentance. The vie is, to teach vs, to take heede of growing secure, by trusting too much vnto outward things: for if we do, God will vterly depriue vs of them.

Doctrine. [Kings] when God meaneth thorowly to afflict a people, he will spoyle them of the meanes of their peace and comfort: for the reasons and vse hereof, see verse 6. Doctrine 5.

Doctrine. [are among the gentiles] when God by punishments sheweth his anger against a people, hee specially plagueth their Princes and Rulers. The reason is, because, vsually their hands are deepest in the sinne; either in not ruling them aright, or neglecting to see them well instructed; or else in giuing them ill example. The vse is, to teach vs, that God is righteous in his judgements, and spareth not any in respect of their persons.

Doctrine. [among the Gentiles] It is a grieuous punishment vnto the godly to line with, or to serue them that are wicked, Pfal. 120.4.5. The reason is, because they shall see and heare many things that be inst cause of griese vnto them. Secondly, they may not freely speake to the praise of God without rebukes or skornes. The vse is, to teach vs, being free from this plague, to praise God for it, or being afflicted with it, to crie to God for the amendment of it.

Doctrine. [Law no more] It is a fearefull judgement to have the ministerie of the word that heretofore we enjoyed, taken away from vs, Pfalm. 74.9. Mark, 6.10.11. The reason is, because, it is the greatest meanes of comfort, and the want of

Lamentations of Ieremie.

of it, the readiest way to the decay of all religion in vs. The vse is, to teach vs, about all things in this life, to labour that we may have the continual benefit of it, what soe uer else we

haue with it.

[The Elders of the daughter of Sion] i. the wisest and Verse 10. grauest of the people [six vponthe ground and keepe silence] i. are thrownedowne to grow in sorrow thereby and vtterly destitute of all counsell [they have cast vp dust vpon their heads] i. they shew the greatest signes of amazednesse and sorrow that can be deuised [they have girded themselves with sackecloth] i. they shew by their attyre how they are confounded and ashamed [the virgins of serusalem] i. the daintiest and nicest of all the people, the maidens [hang downe their heads to the ground] i. they which vsually looke vp and doe make much of their beautie, doe now looke downe as though they were ashamed of themselves.

Doltrine. [the Elders] the wisest of Gods servants are at their wittes end, or fall into despaire if they be deprived of their hope, in the promise of Gods assistance, Pfal. 119.92. The reason is, because, first, mans wisdome is not able to support vs in troubles: Secondly, if God be not with vs in our distresses to comfort vs, he is against vs to punish vs, and then he being the strongest, must prevaile. The vse is, to teach vs, first, what an exceeding blessing it is, to have the Lords comfortable presence with vs in our troubles: Secondly, to shew vs our owne weakenesse, if he leave vs to our selves, that by

the confideration thereof, we may be humbled.

Doctrine. [st on the ground] bodily exercises doe profit to turther lamentations in the day of heaumesse, but are no part of Gods service in themselves. The reason is, first, because God is a spirit, and his worship must be spirituall, sohn 4.24.&c. Secondly, God by his spirite affirmeth such things not to profit in that kinde, 1. Tim. 4.8. The vse is, to teach vs, by all outward actions to be led on to spirituall worship, else we abuse them.

Doctrine. [keepe silence] the extremitie of Gods iudgements doe for the time ouer-whelme Gods dearest children,

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in the greatest measure of griese that can be in this life, Psal. 6.3. and 22.1. The reason is, because, first, they are vsed to seele great comfort. Secondly, they cannot beare the waight of Gods heavie hand, because of their weaknesse. The vse is, to teach vs, first, not to condemne them that seeme to be in a desperate case. Secondly, never to despaire, though we our selves fall into the heaviest condition that may be.

Doctrine. [Virgins] The most daintie ones are made to stoop when Gods hand is heavie vpon them for their sinnes. The reason is, because their daintinesse cannot shield them from the crosse, but rather maketh them the more vnable to beare it, when it commeth. The vse is, to teach vs, not to delight too much in the profits or pleasures of this world when wee enjoy them, seeing they cannot helpe vs in the day of trouble.

Verse 11. [Mine eyes doe faile with teares] i. I weepe in such abundance, that mine eyes are consumed therewith [my bowels are bemudded] i. see Chap.1.vers.20. [my liner is powred upon the earth] i. mine inward parts are molten and fall from me, [for the destruction of the daughter of my people] i. at the consideration of those miseries, or breakings in pieces (for so the Hebrew word signifieth) which the Church of God (my brethren) doe suffer [because the infants and the sucklings] i. all degrees even to the tender babes [are overwhelmed in the streetes] i. are covered with calamities in the sight of all men.

Dollyine. [mine eyes] The true Ministers of Goddoe take the miseries of the Church to heart, in the greatest measure: Examples hereof are, Moses, the Prophets, Christ, and his Apostles. The reason is, because, first, Godhath given them charge over them, and made them shepherds to see to them. Secondly, they know, or should know, best Gods anger for sinne, and the transgressions of the Church. Thirdly, they must give accompt for them that are committed to their charge. Fourthly, they know how deare the Church is vnto God. The vse is, to teach vs, first, that good Ministers are an exceeding blessing vnto the Church, and ill ones the greatest curse

knowledge in the Scriptures. Thirdly, they should be most godly and religious aboue all others. Fourthly, the miserie of our age is great, which hath so many in the places of Ministers, that either know not their duetie to their flockes, or regard nothing but the sleese to feed their owne bellies.

Dollrine. [faile with teares] in the Prophesie 9.1. he was amazed to soresee this, but could not weepe, because the plague was not then come: which teacheth vs this doctrine, The judgements of God doe neuer thoroughly affect vs, till we seele them. The reason is, because, till it come, we hope it may bee altogether kept away. The vse is, to teach vs, first, how hard our hearts be, that we may labour the more with them. Secondly, that sharpe afflictions are necessarie for vs,

to make vs the more pliable to Gods will.

Doctrine. [faile] with continual! lamentation, because the plague was continual!, teaching vs this doctrine. Our sorrowe, humiliation, earnest prayer, and all other meanes of extraordinarie calling vpon God, must increase in vs, so long as Gods heavie hand is vpon vs. The reason is, because God doth it, first, to humble vs thoroughly. Secondly, to trie our patience and hope in him. The vse is, first, to reprove them that thinke once or a little calling vpon God sufficient. Secondly, to teach vs not to be wearie of such exercises, (which sault by Sathans subtilitie and our owne corruption doth easilie creepe in vpon vs in such cases) but to continue calling vpon him, howsoever it goe with vs, sob. 13.15. Luk. 18.1.

Doctrine. [bowels bemudded] hartie forrowe for spirituall miseries distempereth the whole bodie: so was it with Danied, Iob, and Christ himselfe. The reason is, because the bodie is (or should be) servant to the soule. The vse is, to teach vs, that in our sorrowes in affliction for sinne, we are farre short from that we should be, vntill we come to this measure.

Doltrine. [liner powred out] The sorrowes of the soule (if they be extreame) will easilie consume the bodie. The reason is, because the bodie receiveth his cheerefulnesse or heavi-

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nesse from the disposition of the soule. The vie is, to teach vs, fo to labour against the hardnesse of heart, as we be not ouercome with the contrary, for Sathan will vie all his sleightes,

to have vs in the one extremitie or the other.

Doctrine. [for the destruction] a lively member is grieved with the hurt of the body, or any member thereof. The reafon is, because of that fellow-feeling which the spirit of God vniteth his people one to another withall. The vie is, first, to reproue them that regard no more fo that they and theirs be fafe, as being farre from lively members : Secondly, to teach vs, to enquire after the estate of others, and mourne with them that are in misery, so did that good Courtier Ne-

hemiah: 1.2.4.

Doctrine. [daughter of my] the ministers of God should haue a tender affection to the members of the Church, as a man hath to his daughter. The reason is, because they are (or should be) their spirituall fathers, begetting them (or at the least) nourishing them with the word of truth in Christ Iefus, 1. Cor. 4.1 5. 1. Pet. 1.3.4. The vicis, first, to reproue them (as being farre from ministers fitted to that worke) who in a proud maner doe disdaine to vse kindely the sheep of Christ Iefus, Secondly, to teach all that be ministers to labour more and more with themselves to bee thus louingly affected, which will appeare by their diligence in publique teaching, and private perswasion vnto knowledge and obedience.

Doctrine. [infants, &c. ouerwhelmed] there is no outward thing so much cause of sorrowe, as the miseries laide vpon. our children in our fight. The reason is, because naturally we pittic young children more then others. The vie is, to teach vs, first, when soeuer any such afflictions are vpon vs, to confider how detestable athing sinne is, which causeth the Lord to punish it in our tender young infants: Secondly, so desirousas we are to seeke the good of our Children in this life, to be so carefull to shunne sinne, and to walke in the obedi-

ence to Gods commaundements, ler. 32.39.

Doctrine. [in the streets] the punishments that God layeth vpon his children are viually in the fight of others. The reason

reason is, because hee will shew his glory in all his workes, Iohn 9.3. Luke 13.3. 1. Cor. 10.11. The vieis to teach vs, first, to profit by all the punishments that we reade of here, or see to bee laide vpon others. Secondly, to perswade othersto make profit of those afflictions which we our selves doe feele.

[They have said] i. the young children asked [totheir mo- Verse.12. ther i. of their mothers that should feed them where is wheat and wine] i.our necessarie foode to refresh vs [when they were ouerwhelmed is throwne downe with miferies as the flaine in the Citie] i. even as those that by the sword have their life taken from them while their foule powred out it felfe]i. whileft their breath went out of their bodies, that the caufe of their death might be the more manifelt [into their mothers bosome] i. as it were giving them their lives againe, feeing they yeeld them no foode to preserve them alive.

Doctrine. [where is] It is the greatest griefe that can be, to have them whome we would gladly pleasure, seeke that at our hands which we cannot help them vnto. The reason is, because it crosseth both our affections, and theirs, who are deare vnto vs. The vse is, to humble vs, when it is our share; because God sheweth vs, that he is angrie with vs, in denying vs power to doe that good which we would gladly doe.

Doctrine [when they were] when GOD would have vs profit by any work of his, he will let vs fee the true cause of it. The reason is, because, else we are so dull and blinde, that we cannot discerne it rightly. The vie is, first, to mourne when we perceive ourselves vnable or vnwilling to search out the workes of the Lord: fecondly, to ascribe all punishments to his iustice for sinne, and all bleffings to his mere mercy; so shall we be sure to judge rightly in the generall.

Doctrine. [mothers bosome] the griefe that is seene with the eye, is the heaviest vnto vs of all other things that fall vpon our friends. The reason is, because, the fight is the sharpest of the senses, and carieth things with deepest impression into the heart. The vie is, to teach vs, when we beholde the miseries of others, to be especially grieued therewithall.

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6 A Commentarie ponthe

Doctrine. When God meaneth to humble vs, he will vse most effectuall meanes to bring it to passe. The reason is, because he knoweth that our dulnesse and hardnesse of heart is not else mollisted. The vse is, to declare vnto vs his exceeding loue to vs. that vseth all the meanes that he may, to doe vs good.

Verfe.13.

[What thing shall I take to witnesse for thee] i. what example may I tet before thine eyes [what thing shall I compare to thee] i. whereunto shall I liken thee in this thy miserie [O virgin daughter Sion] i. O people of God most deare vnto mee, whose case I highly tender [that I may comfort thee] i. that I may doe thee good [for thy breach is great as the sea] i, thy miseries are large, deep, and violent, for so is the breach, that the sea maketh into the bankes thereof [who can heale thee] i. what meanes in the world can doe thee good? As if he should say, in all likelihood thou art in a desperate case, past al help, being such a mirrour of Gods heavy judgement, as never was before thee.

be, to fall into a trouble that hath not been laide vpon others before. The reason is, because it easeth griese, to thinke that others have been in the like case, whereas by the contrarie it is aggravated. The vse is, to teach vs, first, in all our troubles to search out whether the godly have felt the like, and to be comforted by it; this is vsuall in the scriptures: Secondly, though we cannot finde an example like ours; yet is it no cause of despayre, seeing it was the case of Gods people in

this place.

Doctrine. [shall I] Gods ministers must be studious in the word, to finde out every thing that may fit the Churches present condition, Isay. 50 4. Mat. 13.52. The reason is, because the neede of the Church in generall, and of each member in particular, is such, now for doctrine, then for reprose, otherwhile for instruction, and after that for comfort, as (oftentimes) if the ministers lips doe not preserve knowledge presently to sit that turne, the opertunitie passeth, and great harme commeth thereby. The vse is, to teach vs, sirst, that all ministers

ministers must be learned, wise, & godly, else they cannot do this duety in any tollerable measure: secondly, it is a duety of great waight and care to bee a minister: and therefore they that make insufficient ones, and those that accept of the calling being not qualified thereunto, doe commit a great sinne against God, and against his Church, and against their owne soules.

Doctrine. [that I may comfort thee] and yet it was as heauie a speech as could be extrered: whereby we learne two doctrines. First, hardest speeches from the mouth of the minister, be often most profitable, yea even to the afflicted, if they be not sufficiently humbled. The reason is, because, our sinnes are like a sestred fore, that needeth sharp corrosives, or like a disease sticking sast in the parter of the body, that needeth a strong purgation. The vie is, to teach vs, that it is a necessary part of a ministers office, to rake in the consciences and launch the depth of the heartes of his hearers.

Doctrine. [that I may comfort thee] the second doctrine. That minister loueth vs best, that dealeth most plainely with vs. The reason is, because plaine reproof doth vs more good, (if we have grace to take it aright) then smooth speeches can doe. The vse is, to teach vs, to be contented with such a ministerie, yea to desire it, if we would be sound Christians.

Doctrine, [as the fea] the visible estate of the Church of God may come to bee of a desperate condition, every way vexed more and more. The reason is, because God vieth to she whis mighty power in delivering it from such a straight. The vie is, to teach vs, not to be dismaied when it doth come to such an exigencic, but to learne to be humbled by it.

Dollrine. [who can heale thee] as if he should say, there is no help for thee, but from God alone: dollrine, God often afflicteth his people, vntill they be brought to see euidently that there is no help for them, but in him alone. The reason is, because else we ascribe some part of our deliuerance to the second causes. The vse is to teach vs, in any extremitie, neuer to rest vpon men (howsoeuer we may vse them as instruments) but vpon God alone.

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Doctrine.

Doctrine. [O virgine, &c.] In all our reprofes we must labourto let it appeare, that they proceede from a loue in vs, and a care of their good, whome we doe reproue. The reason is, because else shall we have no comfort in it, if they hate vs for it, nor they profit by it, though they take it well, seeing they will judge it to come from malice. The vse is, to teach vs, before we reprodue, to examine our hearts, and to finde them

vpright, or else to lay our hands vpon our mouthes.

Verse 14. [Thy Prophets]i. those that professe to be thy guides and instructours, vpon whome thou hast relyed [have looked out vaine and unsauorie things for thee] i. things that have neither fubitance nor tafte of goodneffein them : as for example, peace, and plentie, when God threatned them the contrarie, lerem. 28.2. [and they have not disconcred thine iniquitie]i. they have not plainely told thee of thy finnes, and conuinced thee of them [to turne away thy captivitie] i. to bring thee to repentance, that thou mightest have prevented Gods iudgements [but bane looked out for thee] i. haue folemnelie (as in the name of the Lord) taught thee [heavie prophecies of vaine things]i. matters hard for thee to beare, and yet fuch as shall doe thee no good; such was their perswasion to warre against the Chaldeans to the vitermost [and canses of banishment]i. the obedience whereunto was the readiest way to bring you out of your land, and from all the bleffings which you did there enjoy co search about of comos questo?

Doctrine. [Prophets] False teachers are as grieuous a plague, as can be laide upon a people. The reason is, because they bring with them ineuitable destruction, Matth. 15.14. in which respect God commaunded that they should dye the death, Dout. 13.5. and 18.20. they are discerned by teaching things contrarie to the reuealed will of God, Matth. 24.11.24. and 2. Pet. 2.1. The vse is, to teach vs, first, that that people is in a fearefull case, which have such thrust upon them, and true Pastors taken from them. Secondly, to trie the spirits, 1. John 4.1. which we cannot doe, except we be skilfull in the worde of God, which is the touch stone of this triall. Thirdly, it is not sufficient that our teacher be a lear-

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ned man, for he may also be a false Prophet.

Doctrine. [thy] they that refuse to receive the ministers, God will give them ouer to be seduced by false teachers and to beleeue lies, 2. Chron. 35. 15. Pro. 1.24.6c. 2. Theff. 2.10.11.12. The reason is, because, it is Gods righteous judgement to punish disobedience, with that which is embraced in stead of his commaundement, Rom. 1.28. The vieis, to teach vs, first, that the great contempt of Gods word and true ministers in this land (without exceeding repentance) must needes be punished with all kinde of illusions, as Poperie,&c. which judgement we see to have gotten a great hand already: Secondly, if weelooke to bee freed from his iudgement, that we yeeld to the whole trueth (so farre as it is reuealed vnto vs) both in judgement and practife. Thirdly, that true teachers of Gods word being difgraced, are not to be difmayed, though hyrelings and time-feruers be received in their steades, sceing it was the lot of the Prophets, Christ, and his Apostles.

Politine. [vaine and vn fauorie] It is a certaine note of a false Prophet, to speake such things in the name of the Lord, as are vntrue, or misalleadged to please the carnall desires of the people, Iere. 14.13.14.15.23. throughout. The reason is, because whom God sendeth, them he surnisheth with the word of truth: but Sathan putteth a lying spirit in the mouth of them that he stirreth vp to be seducers. The vse is, to teach vs, to take heede we be not seduced by such: they are discerned by these and such like speeches. All is well, we are the most reformed Church that was since the Apostles times; many are too precise; me may take liberty of pastimes on the Lords Sabbaoth; it is a small fault or none to sweare by faith, &c. all men that will professe in name to be Christians, are to be received vnto the Sacraments, and such like.

Doctrine. [not discovered] It is not sufficient for a true minister, not to flatter, &c. but he must also discover the peoples sinnes vnto them, by particular ripping vp of sinne, and applying it to the consciences of his hearers, so did the true teachers ever, Ezech. 13.4. and 1. Kings 18.18. Matth. 3.7.

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Luke:

Luke 3.8. &c. Matth. 14.4. The reason is, because, if the doctrine be onely generall, men will misapplie it, and alwaies turne it vpon others, saying, he touched such a man, and such a man to day, &c. The vse is, sirst, to reprodue those teachers that doe not deale sharpely, either for scare of displeasure, or because themselves are some way infamously guiltie. Secondly, to reprove those hearers, as men not led by the spirit of God, that cannot endure particular reproofe, but will set themselves against the reproducts, vexing them by all meanes.

Doctrine. [to turne away] the onely way to auoyde Gods plagues, is gladly to suffer our selues bitterly to be reproued by Gods ministers. The reason is, because it is the meanes that God hath appointed to bring vs to the sight of our sinnes, and so to true repentance. The vse is, to teach vs, first, that they who cannot endure this course, can looke for nothing but Gods heavie hand, to be every way stretched out against them: Secondly, if we looke for Gods sauour, to vse

all meanes that we may have tuch teachers.

Doctrine. [causes of banishment] the falsehood that is taught by false Prophets, and beleeued by a seduced people, is the cause of all Gods punishments that light vpon them. The reason is, because the teaching and beleeuing of error, is the fountaine of all those sinnes, for which God vsually punisheth the sonnes of men. The vse is, first, to reprodue the salse opinion of the wicked, that charge true ministers and their doctrine to be cause hereof, 1. King. 18.17. & c. Secondly, to teach vs., so desirous as we are to escape Gods iudgements, to be so carefull to teach, beleeue, and line according to the truth of God.

Werse 15. [All that passe by the way] i. all sortes of insidels and enemics [clap their hands at thee] i. make a wonderment to be hold thee [they hisse and wagge the head upon the daughter of Ierusalem] i. they scorne and deride the people of God, 1. Kings 9.8. and 2. Kings 19.21. [saying, 15 this the Citie that men call the perfection of beautie] i. is this, whose walles are broken downe, whose houses are burned, whose people are slaine

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flaine and famished, that Citic that was said to want nothing that might increase her renown [the ioy of the whole earth] i. where nothing was wanting that might delight any man.

Doctrine. [all that passe by] God is woont to whippe his children for their finnes, by the multitude of vnbeleeuers that hate the trueth, Ifay 10.5.6. Iere. 25.9. Exod. 1.13.14. Examples hereof are many in al ages. The reason is, because, first, they will not doe that worke of God negligently, and so shall we be the more affected with it, and the better humbled: Secondly, God will thereby keepe his people from familiaritie with the wicked: Thirdly, that his loue to vs may appeare, in burning the rodde vpon our repentance. The vie is, to teach vs, first, that it is the lot of the godly to be punifhed by the wicked: fo was Christ, so were the Prophets, and Apostles, the let vs'look for it, & not murmur at it, nor shrinke from the trueth for it: fecondly, that fin is a most ougly thing in Gods fight, that cause thehim to deale so scuerely with his deerest childre: thirdly, that we take heed of being in league with the wicked, for they are our enemies & must scourge vs.

Doctrine. [clappe their hands] it is a propertie of a wicked heart, to insult ouer the distressed, whome we should pittie and relieue, Pfal. 35.15.60. and 79.4 so did Nabal, 1. Sam. 25.10.11. so did Shemi 2. Sam 16.7.8 so dealt they with Christ, Matth. 27.39.60. The reason is, because they doe not thinke that ever the like can fall vpon themselves. The vse is, to teach vs, first, the vilenesse of our nature, that hath no more remorse in it towards them in miserie: Secondly, to looke for no better from the hands of prophane persons: thirdly, to praise God that giveth a pittifull heart vnto his servants, even towards their enemies, Psal. 35.13.14.

Doctrine. [they hisse and magge, &c. saying] the wicked seeing the godly afflicted, take occasion thereby to blaspheme God and his trueth, Psalm. 74.10.18. and 2. Kings 18.30. 35. and 19.1.2. &c. The reason is, because they thinke, first, that they shall neuer flourish againe: secondly, that they are the greatest sinners, because they are most punished. The vse is, to teach vs', first, not to condemne men, or

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their

their religion, because of their afflictions. Secondly, that seeing the wicked doe vsuallie reuile the Lord and his trueth, when they abuse vs, therefore let vs patiently beare it, know-

ing that he, whose cause it is, will reuenge it.

Doctrine. [perfection of beautie and ion] there only is true ion and excellencie, where Gods trueth is rightly preached, and his name called upon, Pfalm. 50.2. Ifay. 23. Ezech. 47.8. 9.12. The reason is, because they are the vsuall signes of Gods sauourable presence. The vse is, to teach us, first, to take heed that we be not drawne from the use of these things for love of peace, riches, libertie, or life it selfe; seeing they be the chiefe, and all other nothing without them. Secondly, to bewaile the losse thereof when soever we be deprived of them, about the losse of any other thing in this life.

[doe open their mouth against thee] i. speake largely and freely to thy dishordur [they hisse and gnash their teeth] i. they
mock and disdaine thee [saying, wee have denoured it] i. we
have now made the lewes past ever being a Nation againe,
[certainely, this is the day we looked for] i. wee have long hoped and laboured to see this day [we have found and seene it]
i. we have now at the length attained vnto it.

Dollrine. [allthine enemies] the wicked will ioyne together to vexe the godly, though otherwise they be enemies one to another, Pfal. 2.2. Examples hercof Luk. 23.12. The reason is, because they hate nothing, neither any persons so much, as the truth and the professors thereof. The vie is, to teach vs, first, that the greatest part of men shall alwaies be against the godly, and therefore let vs not be carried with the multitude: Secondly, not to trust the friendship of the wicked.

Doctrine. [opened their month] it is a speciall property of the wicked, to rayle at the godly, Matth. 5.11.12. The reason is alleadged by our Sauiour Christ, Matth. 12: 34. The vse is, to teach vs, how to discerne of a wicked man, and to take his reuilings patiently: Secondly, to take heede that wee bee not tainted with so vile a faulte, as.

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God hath made a marke of a wicked man.

Doctrine. [we have denoured, &c.] the wicked bee often so inflamed with malice against the godly, as nothing will satisfie them but their blood, Pro. 1.11.16. de. Psal. 79. 2.3. The reason is, because they think to have rest when they are dead, which they cannot have whilest they see them live, Esth. 3.5. &c The vie is, to teach vs, first, that bloodie cruelty being the property of the wicked, we must labour to be farre from that disposition: Secondly, to looke for all mischiefe from the wicked that they can accomplish against vs.

Doctrine. [this is the day] in that once they did beare great shew of friendship to them, and now so cruelly deale with them, we learne this doctrine. Though the wicked doe alwaies hate the godly, yet they will often diffemble friend-Thip, and thew forth their malice onely, when they have opportunitie thereunto, Pfalm. 5.9. Amos. 1.9. The reason is. because they are wise in their owne generation, and can wait their best aduantage. The vse is, to teach vs, first, neuer to trust the faire shew of a prophane man, but so to behaue our selues, as we be still aware of him: Secondly, that it is neceffary the godly should now and then fall into troubles, that their dissembling friends may be discouered.

[The Lord bath done that which hee had purposed] i. the Verse 17. Lord hath brought to paffe all that hee had decreed to doe vnto thee [bee bath fulfilled his worde] i. accomplished his threatnings [that be had commaunded of olde time] i. which he had commaunded his Prophets to teach, and his whole Church to make vie of, as namely, Lenit. 26.24. [bee hath throwne downe and not spared] i. every where overthrowne and shewed no fauour in it [be bath caused thine enemy to reioyce oner thee]i. satisfied their desire vpon thee to the full, [and set up the horne of thine adversaries] i. given them that hate thee great frength and might.

Doctrine. [the Lord hath done] i. It is the hand of GOD that worketh all the afflictions which fall vpon his Church. This doctrine wee had often before, the bookes of loshua, Indges and Kings are full of examples of it. The reason is, becaule,

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because, first, he is almightie, and doth all things. Secondly, he loueth his people, and letteth nothing betide them, but that which seemein good vnto him. Thirdly, hee hath the commandement of all creatures. The vie is, to teach vs, first, to learne to feare, and obey him especially, in whose fauour nothing can hurt vs. Secondly, that in all afflictions we looke vnto him that striketh, and examine our selues what cause wee haue given him. Thirdly, to feeke reconciliation with him by true repentance, so shall the meanes that are against vs, be imployed for vs.

Doctrine. [that he purposed | Every thing that the Lord determineth shall stand, and come to passe, who so ever be against it. The reason is, because he is so powerfull and constant, that nothing can alter him, or diffwade him. Objection: How is he then fayd to often to repent? Answere, that is not in his purpoles, but in the performance of his promises, and his threatnings, which are alwaies vttered with condition. The vse is, to teach vs, first, that his promises and his fauourable assistance (wee beleeuing therein) shall alwaies stand by vs, to assist vs in all distresses. Secondly, that the judge-

certainly light vponthem.

Doctrine. [fulfilled his word] i. Gods purpoles (fo farre as they are for vs to knowe) are reuealed in the word, and no where els to bee fought. The reason is because it is called his will, according whereunto if anyman speake not, it is because there is no trueth in him. The vse is, first to reproue them that fay, who can tell Gods will? Secondly, to teach vs, with all diligence to fearch the Scriptures, and to reft only thereupon, seeing it is the certaine will of God.

ments threatned in the word against the impenitent, shall

Doctrine. [bis word] So much of Gods purposes as men may take knowledge of, or enquire after, is reuealed in the written worde of GOD. The reason is, because the secret things belong vnto the Lord (as he faith by Mofes, Deut.) and those that be reuealed to vs and our children. The vie is, first, to reproue the Anabaptists that looke for reuelations besides the word. Secondly, to teach vs, that we never pur-

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pose well, but when we have our warrant from the word.

Doctrine. [commaunded] God fetteth nothing downe in his word, but that he will have taught by his Ministers, and learned by his people. The reason is, because, whatsoeuer is written, is written for our learning, Rom. 15.4. The vie is, to teach vs, that no part of the Scripture is needlesse to bee knowne, or a storie onely and no more to bee made of it, but of necessarie and profitable vse to euery particular Chriftian.

Doctrine. [of oldtime] GOD often deferreth the performance of his promiles, and threatnings, till they feeme either to be forgotten, or in reason never like to come to passe, and yet they are accomplished in their time. The reason is, because, first, he will thereby trie the costancie and patience of his children. Secondly, that he might fuffer with long patience the veffels ordained to destruction, Rom. 9.22. The vie is, to teach vs, neither to despaire of the promises, nor thinke the threatnings shall neuer be accomplished, but to make as certaine accompt of them, as if they were present, seeing nothing thereof shall fall to the ground.

Doctrine. [throwne downe and not spared] as God is full of mercie in his long suffering : so is his anger vnappeascable, when it breaketh out against the sonnes of men for their finnes: for the reasons and vie hereof, se vers. 2. Doct. 2.

Doctrine. [he hath caused the enemie] The adversaries of Gods children can doe nothing against them, till God arme them thereunto: for the reasons and vie hereof, see Chap. 1. vers.s. Doct.4.

Doctrine. [reioyce] It is the propertie of the wicked, to triumph exceedingly, when they have any hand against the godly: for the reasons and vie hereof, see verf. 15. Dott. 2.

Doctrine. [fet up] GOD often suppresseth the godlie in this life, and advaunceth the wicked : for the reasons and vse hereof, see Chap. 1 . verse 5 . doct . 2.

[Their heart crieth against the Lorde] i. they set their Verse 18. whole power to deuise blasphemie against God; for so it must be translated, and interpreted, referring it to the aduer-

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saries, and making it a reason to cause the Church to pray, in hope to be heard: see the Anyticalltable [O mall] i. O all people within the wall; a figurative speech [of the daughter of Sion] i. the Children of Gods Church [Let teares runne downe like ariser day and night] i. weep continually, in great aboundance [take thee no rest] i. give not over [neither let the apple of thine eye cease] i. Let thine eyes never stay from sen-

ding out teares.

Doctrine. [against the Lord] what soeuer the wicked doe against the godly, it is done indeed against the Lord himselfe, Matth. 25.40. Acts 9.4. The reason is, because, first, God esteemeth them as the apple of his eye, Zacha. 2.8. being one with him in Christ, Iohn 17.20. Secondly, the wicked doe all of hatred to our religion, and not for our sinnes. Thirdly, they are set on worke in defire to satisfie their owner affections, to the exceeding breach of Gods lawes. The views faid and done in the like case, 2. Kings 19.32. well it may be that they shall prevaile, till our sinnes bee throughly punished, but no longer: Secondly, to pray servently for patience, and to hope for deliverance in Gods good time.

Doctrine: [O wall] in speaking to the wall when he meaneth to speake to them, we learne this doctrine. The sense-lesse creatures are often more moued, when God sheweth his anger, then we are. The reason is, because, first, there is no corruption in them, but by our sinnes: secondly, wee are made by sinne more blockish then any creature besides. The vie is, to teach vs, first, to be ashamed, and humbled, that are so vntoward: secondly, to assure our selves that no excuse will serve, seeing the dumbe and senselesse creatures shall beare witheste against vs, Isay 1.2. Dent. 32.1. Mich. 6.1.2. 6.6. Thirdly, to take great paines with our selves, to labour our affections to goodnesse; otherwise wee shall profit but a little.

all the members of the Church ought to crie vnto God earnelly. The reason is, because, Gods glory ought to be deare

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vnto all: Secondly, it concerneth all that looke for any portion in the trueth: Thirdly, the Spiritthat giveth sympathic to every member of the bodie, and to all betweene them and the head, perswadeth and directeth thereunto. The vse is, to teach vs, to take to hart the case of the whole Church more, then our owne, and Gods glory most of all, so did Moses Exod. 3 2.3 2. and Paule Rom. 9.3. &c.

Dollrine. [let teares] grieuous affliction ought to bring vs to exceeding forrow for finne. The reason is, because grieuous punishments doe argue the heynousness of our offences. The vse is, to teach vs, the more wee are punished, the more earnestly to labour with our owne hearts to increase lamentation in them.

Doctrine. [no rest] wee must not bee weary of vsing the meanes of continuall repentance. The reason is, because we doe sinne continually. The vse is, to teach vs, that true repentance standeth not in a fit of sorrow or prayer, and so an end: but in a continuall performance of those dueties, every day in better maner then other.

Doctrine. [neither let] he that will doe his duetie in Gods feruice aright, must not give place to his owne affections. The reason is, because they must be subdued in spirituall exercises, else they either taint, or wholie defile all that is taken in hand. The vie is, to teach vs, to trie our selves how much we have profited in godlinesse, by examining what rule wee have over our affections.

[Arise, crie in the night] i. when others sleepe, declare and Verse 19.

shew forth thy lamentations [in the beginning of the watches]

i. in the quiet of the night, when men are in a deepe sleepe,
that so thou maist have the lesse disturbance [power out thine
heart like water before the face of the Lord] i. vtter vnto the
Lord thine whole heart in greatest aboundance [list up thine
handstowards him] i. declare by all signes thy desire to bee
heard [for the lise of thy young children] i. to see if hee will
spare thy tender babes [that are overwhelmed with hunger in
the corners of all thy streetes] i. that are started and so dye in
euery place of the Citie.

Destrine.

Dollrine. [night &c.matches] we must vse all the meanes we may, to fit vs to prayer, and to helpe vs to continue in it without disturbance. The reason is, because els we performe it very vntowardly, such is the difficultie of it, & our corruption. The vse is, to teach vs, not to enter rashlie vpon so high an action, but with all circumspection and watchfulnesse our our owne corruptions, and Sathans sleights.

Doctrine. [heart] Our prayers must be servent, or they will not be regarded. The reason is, because, God is of such maiestie, as he looketh for all earnestnesse in our petitions. The vse is, first, to reprove the common manner of praying with lip labour onely, as a matter highly offensive in the sight of the Lord. Secondly, it teacheth vs never to vndertake that great action, but with all carefull preparation and

diligent attention vnto it is metter and the market to as a series

Destrice.

Doctrine. [young children] in that one of the miseries, which is most patheticall, is named, we learne this doctrine. Gods Ministers must vie the most forcible reasons that can be deuised, to perswade vnto godlinesse. The reason is, because all the meanes that can be evied, are scarce sufficient to perswade vs, such is our dulnesse. The vie is, to teach vs, that Ministers ought to be men of great skill, and dexteritie in perswading, els they shall doe little good.

i. O Lord regard thoroughly our great miseries, and weigh with thy selfe that thou hast not done thus to the heathen that know not thy name, but to thine owne people [shall the women] i. hall the most compassionate, and the most quezie stomached [eate their fruite] i. seede vpon their owne children of a span long i. being most tender and little, [shall the Priest and the Prophet] i. the ordinarie Ministers, and those that are extraordinarilie raised vp by thine owne hand [be slaine in the Sanstwary of the Lord] i. be killed in that place dedicated to holie vies, where they doe dispense thine owne ordinances?

thine owne ordinances?

Doctrine. [O Lard] they were in a desperate case, and yet pray for helpe, whereby wee learne this doctrine. The onely

Way

way of remedie in our greatest miseries, is to call vpon GOD in seruent praier. The reason is, because, sirst, it declareth that we are humbled, and our pride broken, in confessing no power to bee in our selues, and seeking helpe elsewhere. Secondly, he is of greatest power, and none els can helpe vs. Thirdly, he will have all the glorie of our deliverance, Pfal. 50.15. The vse is, sirst, to reprove many sorts of offenders, as Atheists, that doe not acknowledge Gods hand in their miseries; Idolaters, that seeke helpe of others, then God himselse; Insidels, that seeke to Sorcerers or Witches; those that relie so much vpon men, & those that pray coldly or carelessie. Secondly, that we must not give over prayer, though our caseseemeth most desperate, but be the more earnest therin.

Doctrine. [behold and consider] by this vehement kinde of speech wee learne this doctrine: In right prayer vnto God, the frame of our words must be according to our affection. The reason is, because, the heart chiefly doth pray, and sendeth out words according to the abundance of it, els is there hypocrise. The vse is, to teach vs, first, that vehement words in ordinary prayer is vaine, and not in due time. Secondly, that dulnesse of affection in ordinarie prayer or lip labour at any time, is a great sault, seeing the words must be according to the heart. Thirdly, to labour our affections before we begin, and in the action of prayer, that the mouth may speake from the abundance of the heart, and therefore to take heed of vsing a set prayer too much, lest it growe to a meere lip-labour.

Doctrine. [to whom] The chiefest reason to move the Lord to pitie vs, is the remembrance of his covenant of mercie in Christ Iesus. The reason is, because it is the ground of our faith, without the benefite whereof we are enemies to God, and he to vs. The vse is, to teach vs, to labour to approve our selves the children of God, (by professing Christ aright, belieuing stedsassie in him, and living as becomment the members of his bodie) els are our prayers abominable in his sight.

Doctrine. [shall the women eate] Gods wrath overturneth

the

the course of nature in the against whom it is bent. The reafon is, because it bringeth his curse which ouercurneth all, as it did man, woman, earth; ferpent, &c. Gen. 3. The vie is, to teach vs, first, the horror of sinne, and fearefulnesse of Gods wrath vpon it : Secondly, to pray to God neuer to give vs ouer to our heartes lufts, which is the heaviest judgement that can befall vs.

Doctrine. [children] there is sufficient cause and matter in all the infants of Gods people, why God should in his iustice destroy them. The reason is because they are conceined and borne in sinne, Pfal 51.5. The vieis, toteach vs, first, what cause we have to be humbled, that are infinitely more finfull then infants: Secondly, to magnifie Gods exceeding mercie that (notwithstanding our manifolde sinnes) doth not destroy vs. and might of contract of this onthe sew deepe

Doctrine. [Shall the Priest, &c.] Crueltie exercised by the hands of the wicked vpon children and ministers, is a speciall meanes to moue God to heare vs, when we pray for them. The reason is, because he hath promised speciall protection vnto them, and threatned severely to reuenge their wrongs. The vie is, to teach vs, especially to take heed that we doe them no harme, but doe them what good we can all sanity as

Doctrine. [in the fanctuarie] there is no Priviledge of place that can free vs from punishment, when we finne against the Lord. The reason is, because, no place hath freedome to finne in it : Secondly, no place had ever any priviledges promiled to it, but vpon condition of obedience. The vie is, first, to reproue the Papists, that thinke Gods promises tyed vnto Rome, notwithstanding the disobedience and rebellion of them that dwell therein : fecondly , to teach vs, never to couer our finnes vnder the pretence of any priviledge; for it will not serue to keepe vs from Gods hand, in the day of his leliges one couldren of God, by proteding Classianishagen.

Verfe. 21. [The young and the olde lay on the ground in the streetes] i. all, of all conditions, lay flaine in the open places [my virgins and my young men are falne by the sworde] i. those that men are most loath to kill, and those that are strongest to defend

them-

themselues, are cruellie killed [thou hast staine in the day of thy wrath] i. thou hast set thy selfe to destroy, in exceeding measure when thou wast angrie [thou hast killed and not spared] i. thou hast made hauocke of thy people, and shewed

no maner of pitie.

Doctrine. [young and olde] when God punisherh a people for finne, he spareth neither age nor sex. The reason is, because, first, vsually they are first incorrigible, as was this people the Iewes, 2. Chron. 36.16.17. 6. Secondly, God respecteth no persons, Rom. 2.11.12. Ich. 34.19. The vse is, to teach vs, that seeing no excuse, either of ignorance, youth, age, birth, or any such priviledge will serve our turne, therefore we should seriously and without delay turne vnto the Lord.

Dollrine. [in the streetes] it is a signe of Gods anger vpon a people, when they want decent buriall, Pfal.79.3. The
reason is, because it is a good blessing of God to haue it, and
the godly haue carefully sought it. Gen 23.4. and 49.29.
Obiettion. How is it a blessing, seeing the godly often want it,
as Revel. 11.8.9 &c. Answere. It is a temporall blessing,
which God in his anger for sinne denying to his people,
countervaileth with a spirituall blessing of greater value.

Doctrine. [my virgins] the wicked will doe most barbarous things, when God bridleth them not. The reason is, because Sathan doth often bring them to be past natural affection, Rom. 1.30. The vse is, to teach vs, if we desire not to bee annoyed by the vngodly, to pray vnto the Lord that hee

would restraine their rage.

Doctrine. [not spared] as God is full of mercy in his long suffering, so is his anger vnappeasable when it breaketh out against the sonnes of men: for the reason, and vse hereof, see

verf.2. Doct.2.

[Thou hast called as in a solemne feast] i. Thou hast from Werse 22.

all places, in great aboundance (as people are called to some
great assemblie) called together at once against me [my terrors round about me] i. my grieses and seares are on every side

[so that in the day of the Lords wrath none escaped nor remaiO 2

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stroyed [those that I have nourished and brought up] i. my tender children that I have cared for, from the wombe [bath mine enemie consumed] i. are cruellie destroyed by such as

hate me, and therefore shewed no pittie vpon them.

Doctrine. [thou hast called] God raiseth vp the wickedest, and imployeth them to punish his own servants, when they sinne, Isay 5.26.8.7. The reason is, because they are the roddes that God, vsually correcteth his children withall. Obiection. Doth God then raise vp their malice? Answere. not as it is wicked, but as it is an earnest affection, which is good as it is from God, but most eaill in them. The vse is, to teach vs, to seare the Lord, and walke carefully in his waies, least he raise the wicked against vs to consume vs.

Doctrine. [none escaped] none can escape Gods punishments, whome he meaneth to punish. The reason is, because his power and mighty hand is every where, Psalm. 139.7.6. The vse is, to teach vs, with all reverence and seare to walke humblie before him, that we may have his sauourable pro-

tection to shield vs.

Doctrine. [those that have, &c.] the children of impenitent sinners, are often taken away, and prosper not to their comfort. The reason is, because in Gods displeasure all things are accursed vnto vs, Deut, 28.15. &c. The vse is, to teach vs, in all things that we take in hand, and wherein wee desire to have comfort, to praye alwaies vnto the Lord to blesse them vnto vs.

The third Chapter.

Amtheman] i. I the Church of GOD being one bodie, am like vnto a man; for heere the Prophet changeth, from the person of a woman (as before) to the person of a man; and speaketh not of himselfe alone, but of the whole

Church vnder the person of one ma [that hath seen affliction]

i. that

Verfe.1.

of his indignation] i. whilest he (to wit the Lord) corrected me with his rodde, that his exceeding anger against me for

my finnes, caufed him to lay vpon me.

Dollrine. [the man] the Church and children of God, are the most subject vnto affliction of all other people. Examples hereof are the Israelites in generall, Inacob, Moses, Iob, Danid Christ himselfe in particular. The reason is, because, first, God will not have them in love with this world: Secondly, Sathan and the wicked beare an unappeaseable malice against them: Thirdly, they are thereby made fittest to ferue God and obey his lawes, Pfal. 119.67. The vie is, to teach vs, first, not to looke for any other condition, if we defire soundly to continue in the service of God, Luke 14.27. else afflictions when they come, prooue either intollerable unto vs, or cause vs to fall away: Secondly, to esteeme afflictions not a note of infamie, but rather a special mark of Gods sauour in his Children.

Doctrine. [I have seene, & c.] the whole people speaking as one man, teacheth vs this doctrine. Every member of the Church of God, hath his portion in afflictions, one way or other, 2. Tim. 3. 12. for either he shall be croffed in his wife, children, kinred, or outward estate; or else in his minde, by grieuous temptations; experience of all estates and ages doth shew it to be so. The reason is, because, first, every one hath need thereof: Secondly, it maketh them conformable vnto their head Christ Iesus, Phil. 3.4.5. The vse is, first, to consute their opinion that perswade themselves, though others suffer, yet they may escape. Secondly, to teach vs, that we can no way escape afflictions, except we renounce the true prosession of religion.

Doctrine. [in the rodde of bis] the godly (when their indgement is vpright) doe alwaies acknowledge Gods hand the principall agent in their punishment. The reason is, because they know him to have all power in his hand. The vse is, to teach vs, first, in all things to glorifie the Lord, so did lob. 1.21. Ge. Secondly, to take our troubles patiently,

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seeing they proceede from him that is Almightie, and loweth vs.00 (total ord siever) and field with motions what the to

Doctrine. [indignation] God dooth not vie to afflict his people, but when their finnes give iust matter for his anger to worke vpon. The reason is, because he is iust and punitheth none vniustly. The vieis, to teach vs, first, in all our afflictions, to acknowledge our finnes to be the caufe thereof. Secondly, to labour the reformation of our finnes, if we looke to be rid of our troubles. I mi made a mal for the book in the

[He bath let me] i. he hath by his power drawne me [and caused me to goe] i inforced me to enter [into darkenesse] into great and gricuous troubles, which is a condition subject to errour, if God support vs not especially [and not into light] i. not into prosperity or flourishing estate which heretofore the affictions when they come, produce cit beyoins alls

Doctrine. [Led and caufed me, &c.] Afflictions are against the naturall defires of the godlie. The reason is because they are bitter to flesh and blood; whereas naturally wee defire the things that delight flesh and blood. The yse is, to teach vs, first, the cause why afflictions are so grieuous vntovs, because they crosse our affections . Secondly, God doth it, least we should be too much in loue with the world

Doctrine. [darkenesse] afflictions are both grieuous and dangerous vnto the godly, except the Lord doe specially affift them. The reason is, because, first, they remove worldly delightes from vs : Secondly, they bring many forrowes vpon vs: Thirdly, we are quickly very weary therewith: Fourthly, we are most weake in them, and vtterly vnable to stand vnder them. The vie is, to teach vs, first, that we are not to be stoicall, or vnaffected with troubles when they are vpon vs: Secondly, to be most carefull to feeke to God, and vse all good meanes that we may be able to stand firme in the day ntia voright) docain aces aceno nice

Doctrine. [not into light] the consideration of those bleffings which we have loft, is a special meane to affect vs with the crosse, when it is vpon vs. The reason is, because we esteeme more highly of them when they are gone, and we

feele the contrarie, then when we had them. The vie is, to teach vs, first, to be the more sorie for our sinnes that caused such an alteration: Secondly, to be the more earnest to defire and to pray to be restored into our former good estate agains.

[Onely he is turned against me]i. he setteth all his power Verse 3. against me, and none else [he turneth his hand all the day]i.

he setteth his stroakes to light vpon me continually.

Doctrine. [Onely] God punisheth (in comparison) none in this life, saue his servants onely. The reason is, because, first, he loueth them, and wil not let them goe on in some Secondly, eternall punishments are prepared for the wicked, therefore are they the lesse punished here. The vse is, to teach vs, first, in the multitude and the greatnesse of afflictions, to acknowledge Gods great mercy, and to labour to take them patiently, and contentedly: Secondly, to esteeme their case fearefull that are without afflictions, seeing it is a signe that they are bastards and not children, Hebr. 12.8.

Doltrine. [turned] as God declareth all his mercie to vs in his fauour, so are all his arrowes against vs in his displeasure; the Braclites are a maniscst example hereof. The reason is, because, first, their sinnes bee greatest that have had the most meanes to keepe them in obedience: Secondly, Gods instice must punish according to the qualitie of the offence. The vse is, first, to shew vs the cause why God punisheth his servants more then others in this world: Secondly, to teach vs, the greater blessings weehaue received to bee the more carefull that wee prooue not thanklesse, least we receive the greater indgements.

Doctrine. [against mee] God is neuer indeed against his, but it seemed so in their present seeling, this is the doctrine. Gods people seeme often in their own perswasion to be cast off of God, and pursued as his enemies: Iob and David are, notable examples hereof. The reason is, because we sudge according to our present feeling, which is a greatfaulte. The vie is, first, to show how it is in our nature to be in extremes; either too secure or too much cast downer Secondly, to teach

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Verse 4.

vs to be staide in a patient expectation of his mercie, and not to despaire though our estate seeme neuer so miserable.

Doctrine. [all the day] as God is long or hee punish, fois he long or hee ceale punishing of his children. The reason is, first, that in his iustice, correction might insome meafure recompence the abuse of his patience : secondly, that hee might frame vs aright, which is hard to doe, and long first, because of our vntowardnesse. The vse is to teach vs, first, not to looke for present riddance from any crosse: secondly, not to despayre though we have suffered long, and prayed long, and yet are not relieued, but to abide it patiently and praymore earnefilie.

[My flesh & my skin hath be caused to wax old]i.the markes of his heavie hand against me for my sinne, appeareth in the wearing away of my flesh, and withering of my skinne [bee hath broken my bones] i. taken away all my firength, as Pfal. 6.3.4, Ifay 38.13 fee chapor. verf. 13. and that with grea-

tell torments, for fuch is the breaking of the bones.

Doctrine, [caused to waxe olde] Gods punishments for finne doe often appeare euen in the bodie of man. The reafon is, because, first, sinne is committed in the bodie : secondly, the body being the more sensible part, might affect vs the more when we feele Gods punishments in it: thirdly, that others may have the more cleare example in beholding our bodies punished. Theyse is, to teach vs, when we are punished in our bodies, first, to acknowledge Gods iustice in it for our finne, which worldlings will not doe, but doe account thereof onely as an ordinarie thing : secondly, to ascribe it to his mercy that correcteth vs in this life, to learne amendment by it. hospitation it lood france trans. 385

Doctrine. [my flest and my skin] the wasting and withering of the body is to be acknowledged a punishment from God; and the flourishing of the same to be a speciall blesfing. The reason is, because we were created in a flourishing condition : the contrarie comming ypon vs for finne. The yse is, to teach vs, to praise God for the health and flourishing of the bodie, more then we doe (for that it is ordinarie)

and to confesse our finnesthe causes of the other.

Doctrine. [broken my bones] there is no torment fo grie- 3 uous, but the godly feele it, when Gods hand is vppon them for their finnes. The reason is, because, first, his anger is most. grieuous and intollerable : fecondly, hee would have vs thoroughlie affected and humbled. The vie is, to teach vs, patientlie to endure any extremity that the Lord laieth vpon vs, and not despayre under the waight of it.

[He hath builded against me] i he hath every way enclo- Verse 5. fed me with bulwarkes and rampaits, that I cannot escape nor withstand his hand [he hath compassed me about with gall and weari somme se] i. hee hath filled me with bitternesse and

most tedious wearisomenesse.

Doctrine. [builded] the punishments that God laieth vpon vs, are inuincible, and no way to be elcaped. The reason is, because, first, of his greatnesse and the infinitenesse of his displeasure when it sheweth soorth it selfe : secondly, our weakenesse which then especially we scele. The vie is, to teach vs, first, to take heede that we doe not by our disobedience incurre his heavie displeasure : secondly, to humble our selues under his mighty hand when he finiteth,

Doctrine. [Gall] the afflictions of the godly are oftentimes the most gricuous things that can bee felt : Examples, Israel in Egypt, lob in his agony, and many others. The reafon is, because God would have them feele a taste of his anger, and of the defart of their owne finnes. The vie is, first, to teach vs, how iust cause we have to be humbled: secondly, to let vs see the great mercie of God to vs, that might punish vs most extreamely and eternally in the torments of hell.

Doctrine [weariefomenesse] the godly are often brought in this life to feele nothing but griefe and forrow. The reason is, because, God would thereby bring them to a thorough hatred of this world, and longing after heaven. The vieis, to teach vs, first, how hardly wee are sufficiently humbled, that neede to bee so sharpely dealt withall : Secondly, that grieuous and continuall afflictions are molinecessarie for vs.

[He bath set me in darke places] i. he hath brought me in- Verse 6.

to great and grieuous troubles, &c. see vers. 2. [as they that be dead long agone] i. like to them that are long since dead, and both past remembrance, and hope of reuining into their former worldly estate.

Doctrine. [darke place] afflictions are both grieuous and dangerous vnto the godly, except the Lorde doe specially affift them therein. For the reason and vse hereof, see verse. 2. Doctr. 2.

Doctrine. [dead long agone] God often bringeth his people to bee of a desperate estate in their outward condition: examples hereof are, the Israelites at the red sea, lob, Danid, and many others. The reason is, because, first, God will declare his power the more euidently in their deliuerance: Secondly, that it may appeare that there is no helpe in man. The vse is, to teach vs, first, not to thinke it strange when God dealeth so with vs: secondly, neuer to despayre though wee fall into such extremities; but still to rest vpon the Lord, and to hope for his outstretched arme to deliuer vs.

[He bath hedged mee about] i. hee hath compassed mee round about with troubles as an hedge[that I cannot get out] i. that by no meanes I can escape and be deliuered [hee bath made my chaines heave] i. he hath made my calamities that I am hedged in withall, most heavie and burthenous ynto me.

Ver 67.

Doctrine. [he hath hedged & e.] As the afflictions of the godly are many, so are they not able to be escaped by the strength of flesh and bloud, Pfalm. 22.12.16. 44.22. The reason is, as in the verse. 5. Doct. 4. The vie is, to teach vs, first, to seare God about all, seeing were cannot awoyd his stroake. Secondly, to bee humbled by our severall troubles, seeing wee cannot by stoutnesse or impatiencie bee delivered.

Dollrine. [shaines heavie] Our afflictions in Gods anger are often made most heavie, yea intollerable vnto vs. The reafon is, because, first, of the greatnes of his anger. Secondly, of the obstinacie of our nature not els subdued, Pfal. 38.3.00.
69.1.00.107.10.and 105.18.00. The yeais, to teach vs, to take

Lamentations of Feremie.

take heed of striuing or murmuring against God, seeing he

is strongest and must prevaile.

[Alfowhen I crie and shoute] i. When I pray, and for ear- Verse 8. nestnesse doe lift vp my voyce aloude [be shutteth out my prayer] i. he graunteth not any requests, but feemeth veterly to reject them.

Destrine. [when I crye] Afflictions doe make the dulleft and most froward of Gods children to crye for helpe, Leuit. 26.41.Pfal. 107.6.19.28. The reason is, because, troubles do first breake the vntamed heart of man: secondly, take away blind pride, and make vs fee our selues. The vse is, to teach vs, first, to see the corruption of our nature, that needeth such meanes, or els will not rightly be framed. Secondly, that afflictions are no fignes of reprobation, feeing the godly feele them, & waxe the better by them. Thirdly, to give our felues (especially in affliction) to fasting and praier, seeing the godly haue done so, and got much comfort thereby.

Doctrine. [also] The heaviest plague that man can endure in this life, is to have God to refuse to heare his prayer when he calleth vpon him in diftresse, Prover 1.28. lere. 14. 11,12. The reason is, because, wee can looke for no helpe in our miseries but from him. The vse is, first, to shewe the exceeding follie of the prefumptuous, that doe deferre to repent, thinking to be heard at any time. Secondly, to teach vs not to put off amendment from day to day, seeing God refufeth to heare, when his anger is gone out against finne.

Doctrine. [Shutteth out my prayer] God often deferreth to heare the prayer of his children, when yet he purpofeth in due time to graunt their requests, Pfal. 22.1. 6.77.8.6c. Obiection, why then are they commanded to pray alwaies? Answere, because he hath promised to heare their prayers, though he hath limited no time thereunto. The reason why he doth fo, is first, to trie their patience, & exercise their faith: secondly, to move them to continue and to grow in feruencie. The vie is, to teach vs, that (how foeuer our naturall affection perswadeth otherwise) it is for our good to be deferred now and then, in the obtaining of those petitions, which we aske

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aske of God according to his will an guilling to be a salet

Verse 9.

[He hath stopped up my waies] i vetterly deprined me of any meanes to escape [with hemen stone] i most strongly and
closely [he hath turned away my paths] i disappoynted me of
all my denises, that I have taken in hand for my libertie. This

verse is in effect the same with the 5.and 7.verses.

Doctrine. [he hath stopped] This being inessect the same that often hath hetherunto been sayd, teacheth vs this doctrine. The often repetition of the greatnesse of our afflictions is prositable for vs. The reason is, because, it worketh vs the better to true sorrowe for it, which is the end of it. The vse is, to teach vs, first, that we are very dull and hard to learne how greatly God is offended with vs. Secondly, that we must bee truely humbled before we can thoroughly repent.

afflictions, he will frustrate all the meanes vsed to bring vs out of them. The reason is, because, no meanes can preuaile contrarie to his purpose. The vse is, to teach vs, when soeuer we are crossed in our deuises, not to fret at the instruments thereof, but to acknowledge it to be the worke of God.

God do blesse the, Pfal. 127.1. &c. The reason is, because all power to performe any thing is from him alone. The wie is to teach vs, first, to be sure to have warrant in the word for all our enterprises. Secondly, to pray alwayes to God for his assistance in every thing that we take in hand.

Doctrine. [turned away my pathes] God scattereth all the deuises of his people, so long as he is angry with them, Isay. 29.15.16. The reason is, because that he would thereby let them see that it is he that doth all things. The vse is to teach vs, about all other things to seeke reconciliation with the Lord, so shall our waies be prospered with his hand.

Werf.10. [He was unto me a Beare lying in wayte] i. his heavy hand was to me as a Beare which teareth and commeth on the sodaine, having wayted secretly for opportunitie to annoy me [a lyon in secret places] i. he was most strong and yet hid his power till he came upon me unawares.

Dostrine.

Pollrine. [a Beare & C.] God often laieth vpon his people such roddes, as bee not onely sharpe and seuere, but also violent and inuincible, so as those that seele them can no waies avoide them, Hos. 13.7, 8. Pfal 50.22. The reason is, because, first, his anger is heavie of it selfe, seeing he is instinite. Secondly, our sinnes are great and grievous, descruing severe punishment. Thirdly, our strength is most weake whe we have to doe with the Lord. The vie is, to teach vs, first, to reverence and searchim above all, that can cast both bodie and soule into hell sire, and to take heed of sinne that maketh him angrie with vs; but wee often doe cleane contrarie: for we searce men so much, as to avoyd their displeasure, wee let not to sinne against the Lord. Secondly, to be humbled vnder Gods mightie hand, when severe he laieth any afflictions vpon vs.

Doctrine. [a Lyon lying in secret] Gods dearest children are not able to stand under the waight of Gods plagues, whe he visiteth them according to their sinnes, Psal. 2. 12. 638. 3,4. Iob. 3. 11. 6c. The same appeareth by Christs agonie, when he did seele Gods anger against our sinnes, which hee did beare, Luk, 23.30. Math. 26.38.627.46. The reason is, because his anger is heavie, our sinnes are gricuous, and wee weake: as in the last Doctrine. The vse is, first, to consute the errour of satisfaction, seeing we cannot answere to God one for a thousand, Iob. 9.2, 3, 6c. Secondly, to teach vs, how hardly our great corruption is done away. Thirdly, that we may see how needfull it is for vs now and then to seele Gods anger against vs, that wee may thereby learne to knowe our selves, and have our stubborne hearts broken.

[He hath onerturned my waies] i. he hath turned my ac-Vers. 11.

tions cleane to another end then I ment them [and pulled me
in pieces] i. he hath scattered and dispersed both Church and
Common wealth [he hath made me desolate] i. he hath deprived me of friends, wealth, and all other meanes to doe me
good.

men to another end then they aymed at, in going about the

fame: Examples hereof, losephs brethren selling him into Egypt; The Iewes putting Christ to death, &c. The reason is, because man purposeth many things peruersie, which God disposeth to his glorie, Proner. 16.1.33. The vse is, to teach vs, first, to magnifie the mightie power and wisedome of God in all things. Secondly, to acknowledge (as the trueth is, and often appeareth to vs by experience) that when he altereth our purposes and actions to another end, it is the onlie wisest and best way for vs that could be.

Doctrine. [pulled in pieces] God often bringeth a people, yea and one man, vnto a most desperate condition, that seemeth vnrecouerable in the judgement of sless and bloud. The reason is, because he will shewe his mightie power in bringing to the gates of hell, and restoring thence againe. The vse is, to teach vs, neuer to despaye, but still to trust in

the Lord whatfoeuer extremities we fall into.

Dollrine. [defolate] God often leaueth his people destitute of all outward helpe and comfort: for the reason and

vie hereof, see Chap . 1. verf. 2. Doct. 5.

3

Verse 12. [He hath bent his bowe] i. he hath prepared his power, and shewed his purpose to deale seuerely with me [and made me a marke for the arrowes] i. he hath performed that his purpose in directing all his stroakes, so as they light onelie vpon me.

Dollrine.] God striketh not his servants so suddenly, but he giveth them warning afore hand, though they doe not alwaies take knowledge of it, Amos 3.7,8. Examples hereof, 2. Chron. 36.15. The reason is, because, he is slowe to anger, and desireth rather our repentance, Psal. 81.13. The vie is, to teach vs, first, to acknowledge Gods great mercie towards vs, in that he giveth vs warning by the preaching of his word. Secondly, to take heed that weeneglect not his mercie offered vs by his word, lest in steed thereof wee feele his heavie iudgement.

Doctrine. [a marke for his arrowes] The afflictions of the godlie in this life be about the afflictions of al other people; for the reason and vse hereof, see Chap. 1.vers. 12.Doct. 5.

[He

[He cansed the arrowes of his quiner] i. hee hath made the Verse 13. strokes that he hath laid vpon me [to enter into my reynes i. to pearle my most inward and secret partes, to wit both of body and foule.

Doctrine. The plagues that God layeth vpon his people doe not onely touch their bodies, but also they enter in most grieuous manner into their hearts and foules, Pfal. 14. 2.3. The reason is, because, first, else were they not afflicted as Christ their head was, Heb. 5.7. &c. Secondly, the soule first and chiefly sinnerh. The vie is to teach vs, first, not to defpayre though we be afflicted both in foule and body. Secondly, to labour the more in the word and prayer, according as our afflictions are greater & more grieuous vpon vs.

[Iwas a derifion] i. I feemed as a just matter of mockerie Verfe 14. [to all my people] i. to all those that had been friends to mee, and familiar with me; especially my brethren that are fallen away in thefe troubles [their song all the day long] i. they made themselves sporte to recount in reprochfull manner

my miserie.

Doctrine. [derision] The godly are viually more subiect to reproches, then any other people. Examples hereof bee in all ages, as, Habel, Isaac, Ifrael often, David, the Prophets, Christ, and his Apostles. The reason is, first, because godlinesse scemeth meere foolishnes to them that are naturally minded. Secondly, they shew (as they thinke) their owne wisdome in disdainful contemning of the godly. The vie is to teach vs, first, that reproches and scoffes are notes of the godly. Secondly, to prepare our felues to bee fubiect vnto the same condition, if wee looke to be of the number of those that walke in true godlinesse.

Doctrine. This following vpon the mentioning of their afflictions, teacheth this doctrine. Then are the godly most derided by the wicked, when the hand of God is heaviest yponthem, to afflict them. Examples hereof are, David, lob, Ieremy, Christ, Ge. The reason is, because, first, man judgeth after the outward apparance: Secondly, the godly feeme then to be in a desperate condition. The vie is, to teach vs, Grilla.

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first, to knowe the disposition of the wicked, who (whatsoeuer they seeme to be to vs in our prosperity) will shew their malice against vs in our afflictions: Secondly, to looke for reproach in every time of trouble, for else it is nothing.

Doctrine. [to all] all fortes of people (though divers one from another) doe deride the godly in their adversitie. This is verified in the Examples of all ages. The reason is, because, whatsoever a wicked man loveth, he will be sure to hate the trueth, and consequently the professors thereof. The vse is to teach vs, not to expect the advancement of the trueth from worldlings; for wisdome is instified of her owne chil-

dren, Mat. 11.19.

Doctrine. [my people] Those that are neerest vnto the godly, and not searing God, will be crosses vnto them in the time of trouble: Examples, lobs wise, 2,9, and his friends, 4.6. &c. & many others. The reason is, because the bond of their loue is earthly, and can administer no help to the inner man. The vse is, to teach vs, not to be dismaied when Parents, kinsfolke, &c. for sake vs: for so it hath been often with the godly. Secondly, That religion is not to be professed, neither is it supported by any worldly reasons, or meanes; but by the spirite, and for the hope of life by it.

Doctrine. [their song] the wicked doe greatly delight themselves in mocking the godly. This appeareth by the example of the soes of Isaac, Iob, David, Christ, and others. The reason is, because, first, thereby they thinke to suppresse and disgrace the trueth for ever. Secondly, they think their own sollie by that meanes well instified and advanced. The vie is, to declare vnto vs what enmitte the vngodly doe beare to the trueth. Secondly, to teach vs to walke wisely least wee

give them matter of triumphing.

Doctrine. [all the day] The wicked are neuer fatisfied but doe still continue their hatred against the godly. The reason is, first, because they doe greatly delight therein. Secondly, they are asraid that they have neuer done enough to defame them. The vse is, to teach vs, to looke for continuance in afflictions, when we are in them, & to vse all good meanes

to enable vs to beare it patiently.

[Hee bath filled mee] i. hee hath every way, and in e- Verse 15.

uery parte of my soule and body fraught mee [mith greatest bitternesse] i. with the greatest number and measure

of anguish and sorrowe; for the hebrue worde is the plurall number, and importeth so much [hee bath made mee

dranken with wormewood] i. he hath with the aboundance of
sorrowes, even taken my sences away from me, and made
me as one bereaved of vnderstanding.

Doctrine. [he hath] This forrow did arise especially from the derision they were in by their aduersaries, and yet it being ascribed vnto the Lord, teacheth vs this doctrine. In all our afflictions we must looke vnto the Lord that smiteth, and not vnto the instruments thereof. For the reason and

vic hereof, see chap. 1.verf. 5 doct. 5.

Dollrine. [filled me] This great griefe spoken of vpon the derision that they were in, teacheth this doctrine. There is no outward trouble more grieuous to the godly, then to be reproched by their aduersaries in the time of their affliction. The reason is, because, first, we are much comforted in the hope that our sufferings shall aduance the truth, which professed derision hindereth. Secondly, such reproches are accompanyed with much blasphemie and wickednes. Thirdly, such dealing carrieth many weake professors from the affecting of our cause and sufferings. The vse is, to teach vs; to take to heart the reproches that we suffer for the trueth, even more then our other afflictions. Secondly, not to be dismaied as though God were not with vs, albeit these things seeme heavy vnto vs.

Dollr. [bitternesse] The godly have often upon them al & the greatest griefes that can be deuised. The reason is, first, that which is the reason of the first doll. of the first ver. of this chap. Secondly, that God might shew his detestation of sin eue in punishing his own so severely. Thirdly, that they may be truely humbled, and sufficiently, which the stoninesse of our nature will hardly yeeld unto. The use is, to teach us, first, to looke for such extremities, and not to promise our selves

fecurity

securitie in worldly peace. Secondly, to esteeme those heavy crosses good for vs, how soeuer they be heavy vnto the out-

ward man.

meth our hearts to be affected with our afflictions, else they remaine stonie and assonished. The reason is, because, first, we are naturally hard harted. Secondly, none can deale with the heart but God alone. The vse is to teach vs, first, to acknowledge the exceeding hardnesse of our hearts naturally: which every one that rightly discerneth of his owne estate hath experience of Secondly, to prayearnessly unto the Lord to mollisse our hard hearts, and to make them supple and pliable to his holy will.

Doctrine. The godly may not be as Stoickes, but must be most passionate in their afflictions. The reason is, because, first, their sinnes procure them their troubles, which ought to grieve them most of all, that God is offended with them. Secondly, God afflicteth that we shuld repent, which we canot doe without great remorie. The vie is, to teach vs, in our afflictions to labour our affections hereunto; which is done.

first, by meditation of our estate, how corrupt by nature and how miserable by sinne it is. Secondly, by earnest and con-

by watching ouer our owne wayes and shunning the oc-

casions of sinne.

Doller. [drunken] The godly are often so loaden with miseries, that they are exceedingly distracted therwithal, both in
body and minde. The reason is, because they surmount
their reach and natural strength. The vie is to teach vs, not to
despayer, though we neither seeme able to beare the burthen God layeth vpon vs, nor see any issue or meanes to bee
rid out of it.

werfe 16. [He hash brokenmy teeth with a stone] i: hee hath made my paine most sensible and intollerable, for such is the breaking of teeth [he hath throwne me downe under the askes] i. he hath brought me to the lowest estate, and made meethe most abject of all others.

Doctrine.

Lamentations of Jeremie.

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Doctrine. [be bath broken] The expressing of the same thing in so many tearmes and sentences, teacheth vs this doctrine. We must labour in our meditations to exemplific. and enlarge vnto our owne vnderstanding the miseries that we doe suffer in the time of our afflictions. The reafon is, because, first, else we vie to passe them ouer with a figh. Secondly, we shall the more equally judge of them. The vie is, to teach vs thereby, to make our hearts the fitter to powre out our suplications vnto the Lord, for the servencie of our prayer is according to the ferioufnes of our meditations. Secondly, that the Lord may fee the carefulnesse of our spirits to ponder rightly our wayes, which is a notable motiue to cause him to heare vs.

Dostrine. [with a stone] The Lord may bring his children for their finnes, into the greatest worldly paine, and yet loue them; Examples hereof, are many in the scriptures, and in experience: for the reason, and vse hereof, see chap. I.ver. 12. Lister 200-2 Language Language Language lifts

doct.s.

Doctrine. [under the ashes] It is not for the godly to stand vpon any worldly credite to cleere their cause withall, but onely upon the testimonie of a good conscience, and the uprightnesse of their wayes. The reason is, because God often taketh all outward bleffings from his scruants. The vie is, to teach vs, to contemne (in comparison of a good conscience) al that field and blood admireth, feeing it is fo transitorie,& labor aboue all to be found in the feare and service of God.

[Thus thou remonest my soule from peace] i. by this means Verse 17. thou veterly takest all quietnesse from my heart and soule [I forgate prosperity]i. I have been so long inured vnto troubles, that prosperitie is vnto me, as if I had neuer known

it.

Doctrine. [my fonle] The outward troubles of the body doe often procure affliction to the soule. The reason is, because, first of the sympathic betwixt the one and the other. Secondly, the foule is caried in the body, and must consider the accidents thereof. Thirdly, the soule is chiefe in the fin that procureth affliction vnto the bodie. The vie is, to teach

Q 2.

vs to labour the soule vnto repentance when soeuer the bo-

dy hath any trouble.

Destrine. [my soule farre from peace] It is the heaviest of all crosses that we can feele in this life, to want the peace of the soule. The reason is, because, first, it is the chiefe and most sensible part of man. Secondly, it respecteth God and his mercie or instice: but the body hath regard vato things that are belowe. The vse is to teach vs, first, to pittie them that are afflicted in minde especially, and to praye for them most earnestly. Secondly, to pray to God in our outward affliction to keepe vs in the peace of the soule, so shall all outward troubles be light vato vs.

Doctrine. [I forgate] God often bringeth his children so farre from prosperitie that they are out of vse with it, and thinke not of it. The reason is, because, first, they are so much accustomed therewithall. Secondly, they see so little hope of peace and worldly successe. The vse is to teach vs, first, that afflictions are ordinary and continuall exercises for the godly. Secondly, God giveth great patience and contentment

to those that make right vie of their troubles.

Terf. 18. [And I said] i. vpon the consideration hereof I thought this in mine heart, and vttered it with my mouth [my stength and my hope] i. my abilitie to be are these miseries, and hope to be freed of them; which graces I once had a lively seeling of [is perished from the Lord] i. the Lord hath vtterly brought

them to nought, as if they had neuer been.

The godly are often brought to such extremitie, as they find no way out of it. This appeareth verified in many examples in the scriptures, and by daylie experience. The reason of it is, because, first, God will shew thereby our want of power to help our selues. Second'y, it maketh the soes more insolent, to hasten thereby their ouerthrow. Thirdly, Gods power is made more manifest in our deliuerance. The vse is to teach vs, first, not to esteeme it a condition which the godly are not subject vnto, to be so low brought. Secondly, when it is our case to learnetherby, first, reuerence of Gods mighties.

tie power and wisdome: secondly, humility: thirdly, patience; fourthly, feruencie in prayer, fiftly, longing after the fruition of the ioyes of heauen, where all miseries have an end.

Doctrine. [strength and hope] according to our strength, generally of knowledge and particularly of feeling, so doe we hope. The reason is, because hope is grounded upon faith, and faith upon knowledge, without which there is no hope at all, Heb. 11.1. The use is, first, to consute their vanitie, that say they have hope when they neither have any knowledge or care to have it: Secondly, to teach us to be as carefull to growe in knowledge, as we are to have an assured

hope.

Doctrine. [my strength and my hope] the godly in their afflictions doe recount what bleffings they have lost. So did Danid. The reason is, because, first, of the love and delight that they had therein, which is most remembred when it is lost: Secondly, that their hearts may be made the more affected with griefe for the losse thereof, and with desire to be restored thereunto againe. The vie is, to teach vs, first, to take the same course when we are deprived of any blessing, if we desire to be thoroughly affected therewithall. Secondly, to applie it to our selves, as a remedie against despayre: for the consideration of Gods former mercie, giveth hope that he will be sauourable againe; seeing hee is no changeling; & whom he loveth once, to the end he loveth them, sob. 13.1.

Doltrine. [is perished] the godly doe not alwaies feele the comfort of Gods fauour in the like measure; this is verified, not only in the examples of Iob, David, Ieremie, &c. but also in the continual experience of Gods most excellent seruants. The reason is, because, first, God will make it the more delightfull vnto them by intermission: Secondly, that they may see what they are, if God should leave them vnto themselves: Thirdly, that they may be the more carefull to vsc all good meanes to keepe it whilest they have it. The vse is, to teach vs, first, not to be dismaied though now and then God hide the sauour of his countenance from vs, seeing he vseth to doe so with his dearest children: Secondly, to make the

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best of our comforts whilest we doe enjoy them, that the re-

Doctrine. perified the godly are often fo grieuoully afflicted as they growe to a great measure of desperation : Examples hereof, are Iob, David, Ieremy, and many other in all ages. The reason is because, first, of their great weakenesse when God that is strong, trieth them. Secondly, they judge according to their present feeling. Thirdly, of the conscience of their desertes for sinne. Fourthly, the aboundance of naturall infidelitie, which alwaies being in vs, doth then appeare to have the greatest power. The vie is, to teach vs, first, when distrust groweth strongest in vs, not to thinke any other, but that God both may, and will raise vs vp againe: so must wee also judge of others in the like case. Secondly, never to yeeld our hearts to be ruled by despayre (howsoeuer it doe long and mightilyaffaile vs) but to vie all good meanes to fray vs: as, first, reading and hearing the word: Secondly, daylie and earnest prayer: Thirdly, the meditation of our former comforts: Fourthly, the confideration of fauour restored to other in the like cafe : Fiftly, and last of all, to bee resolved, as lob was, Chap. 1 3.1 5. to trufffill in the Lord, though he frould kill vs.

Verse 19. [Remembring mine affliction and my weeping] i. when I call to minde my grieuous miseries, and the sorrowe wrought in me thereby [the wormewood and the gall] i. the bitternesse that was in it.

nishments for sinne selt in times past, doth (often) most effectually move the heart vinto great lamentation. Thereason is, because, first, it calleth to minde Gods anger for sinne, which is more heavie to the godly to thinke vpon, then any thing in the world. Secondly, it doth bring againe (as it were) the feeling of paines endured, which recalleth the same (or greater) seare. Thirdly, it administreth doubt whether Gods anger be appealed or no. The vse is, to teach vs, that it is necessarily to consider of our estate. Secondly, when wee desire

Lamentations of Ieremie.

III

to be humbled, and increase in feeling, we must meditate of our sinnes, and the punishments for them, which heretofore we have felt.

Doctrine. [affliction, and weeping] though griefe and forrowe be naturally the effects of affliction, yet in the godly it
must be, because of the sinne committed, and not for the penalty sustained. The reason is, because, first, it is sinne that
causeth affliction. Secondly, God afflicteth vs to bring vs to
repentance. The vseis, to teach vs, first, in every affliction to
search out our sinnes the cause thereof. Secondly, to labour
our hearts to true repentance, which is the cause why wee
must be humbled.

Dollrine [the wormewood and the gall] i. in recounting any former thing, we must take onely so much thereof as may serue our turne. The reason is, because, first, it may affect ve the more. Secondly, that our mindes be not imployed about any other matter. The vse is, to teach ve, carefully to vse meanes to keepe our affections to the thing in hand, and to shunne the meanes of the contrary: that is especially to bee put in practise, when we goe about the exercise of the word or prayer, for Sathan will labour to steale our mindes from them.

[My soule throughly remembreth them]i. I doe often and Verse 20. effectually thinke of them: for the dubbling of the Hebrew verbe must be so expounded [and museth within me]i. doth throughly ponder and consider of them.

Doctrine. [throughly remembreth] There is no meditation that is availeable to further in godlinesse, but that which is earnest and effectuall. The reason is, because, first, elsit moueth not the heart. Secondly, nothing els prevaileth with the affections. The vse is, to teach vs, to vse all good meanes to make our reading, hearing, praying, &c. most effectuall vnto vs.

Doctrine: [my fonle] The heart must be throughly touched, before wee can profite by any action of religion that we take in hand. The reason is, because, first, every poynt of religion concerneth principally the heart. Secondly, God accepteth

cepteth nothing, but that which proceedeth from the heart. The vie is, to teach vs, not to content our selues with any outward action, but to labour that it may proceede from the sincere affection of our soules.

Doctrine. [museth in me] When we are throughly affected with any part of Gods word, or his workes, then doe wee much consider of it, and cannot easilie forget it. The reason is, because, first, it hath taken roote in the heart, which is the sountaine of all serious meditations. Secondly, it setteth the affections on work, to digest it, vnto the end whereunto the heart desireth to bring it. The vse is, to teach vs, to labour that all such serious cogitations may leade vs to growe in true godlinesse: for els they are daungerous, and draw vnto destruction, or some other euill extremitie.

[Iconsider this in mine heart] i. I doe and will labour (for the verbe is the future tense) to lay these things vnto mine heart [therefore will I hope] i. by these things well wayed, I will gather vnto my selse matter whereupon I may ground

my perswasion that God will be good vnto me.

Verf. 21.

heart, to consider how it hath striuen to be at peace. The reason is, because, first, it calleth to minde the strife betwixt the
slesh and the spirite, which argueth that God hath a portion
there. Secondly, it sheweth our desire of weldoing, which
must needs be the worke of grace. Thirdly, it daunteth Satan
our aduersary, depriuing him of hope to preuaile. Fourthly, it
administreth vs hope that wee shall stand euen in the strongest temptations. The vse is, to teach vs, first, that in all afflictions we examine our hearts for the time past, how vpright
and carefull of weldoing they have been, so shall we bee the
stronger in the day of triall. Thirdly, to beare with patience
the present crosse with hope of comfortable issue, though all
meanes in mans judgement be cleane taken away.

Doctrine. [this & csherefore] The right and thorough meditation of Gods punishments vpon vs for sinne, and our straining to profite thereby, hath alwaies hope for the issue. The reason is, because, first, it taketh away all those refuges which

natu-

ly,

naturally wee flee vnto, as, friends, wit, riches, strength, &c. and forceth vs to flye vnto God. Secondly, the Lord respecteth, and is readie to helpe the broken and contrite hearted, Isay. 66.2. The vse is, to teach vs, first, to lay to heart what soe uer wee haue done or lest vndone, wherewith God is oftended. Secondly, that we be not dismaied, though griefe for it doe seeme to swallow vs vp: for God will make the endioyfull, as he did to so.

Dollrine. [have hope] Al our care in peace and in affliction must bee how to gather to our selues a certaine hope that God will bee mercifull vnto vs. The reason is, because, first, we have more neede of it then of all things els. Secondly, Satan will labour more to depriue vs of it, then of any thing els. The meanes to attaine vnto it, be, first, to search in Gods worde the way to attaine vnto it. Secondly, to learne the markes of those that have it, as they be there expressed; and to trie our selves whether wee have them or no. Thirdly, to pray vnto God earnestly to give vs not onely to have those markes in vs, but also to bee assured of them, and comforted

daylie by them. The vie is, to teach vs, that if we have the inward peace of the heart, and comfort of the soule in Christ Iesus, euery thing is full of ioy vnto vs, though our life seeme

most bitter, els are all the ioyes of the world meere milerie vnto vs.

Doctrine. [will I hope] It is our duetie to hope for Gods fauourable hand to rid vs out of any trouble that we are in, though it continue and increase vpon vs, and no meanes of redresse doe appeare. The reason is, because, first, God afflic-

ly, he vieth so to deliuer his servants. The vie is, to teach vs, contentedly to take, and patiently to endure the afflictions

Doctrine. [therefore will I hope] i. The confideration of Gods heavie rods upon us in this life, giveth us hope to finde favour for the life to come. The reason is, because, first, God chastiseth those whom he receiveth, Heb. 1 2.6. &c. Secondly, it is a token of bastardie to be without correction. Third-

ly, the whole life of the godly hath been continual affliction: Examples hereof, are Iaacob, Iofeph, Danid, Ieremy, Ifrael, &c. The vse is, to teach vs, first, neuer to promise our selues worldly peace, if we looke to be in Gods fauour, seeing it is our lot not onely to be leeue in Christ, but also to suffer for his name, Phil. 1.29. &c. Secondly, to labour to suffer willingly, seeing it is a note of the godly, and administreth hope. Thirdly, (which is the vse of affliction, Heb. 12.12.) to grow more resolute in good things, and more obedient to the trueth thereby.

Verse 22.

[It is the Lords mercie] i. it ariseth from the abundance of his fauour [that wee are not consumed] i. that we are not vt-terly wasted out of this life, and thrown into the bottomlesse pit [because his compassions faile not] i. because his great mercies are infinite, for measure, and continuance: As if the Prophet in the name of the whole people of GOD should have fayd; such is the greatnesse of our sinnes, and the bitternesse of our punishment, as if he should deale rigorouslie with vs, we miserable wretches had been ten thousand times vtterly vndone; but wee are saued from our sinnes, and preserved in the middest of our distresses. Therefore it is not by our owner power and strength, but by Gods infinite mercie, that wee

are preserued, Isay 1.9.

Doctrine. [the Lords mercies] The godly neither can, neither looke to escape destruction by any other meanes, then onely by the mercies of the Lord, in pardoning their sinnes. The reason is, because, first, in many things we offend all; the least whereof descrueth euerlasting hell fire. Secondly, sinne prouoketh Gods anger which is infinite as himselfe, and can not bee satisfied by any that is no more then a creature. Thirdly. The Scripture maketh Gods mercie the first part of our righteousnesse, Tsalm. 32.1. The vse is, first, to consute them, that thinke they haue it in their owne free will to bee saued; and them that looke to obtain heauen by their merites. Secondly, to teach vs to seare and tremble, that wee sall not into Gods vengeance, and to seeke especially for his mercie, esteeming it aboue our lives, or any earthly thing

Lamentations of Jeremie.

that we can defire. Thirdly, to acknowledge it to bee of his meere mercie that wee liue, &c. and to praise him daylie for it.

are sufficient to redeeme all his people from all their sinnes, and to deliuer them from all the punishments that they can fall into. The reason is, because, first, they are infinite as his maiestie is. Secondly, els none should be saued, seeing there is none other meanes of saluation. The vse is, first, to consute Poperie, that resteth vpon workes for deliuerance (at least) from the punishment of sinne: which must needs be a grosse error, seeing the punishment descrued is as infinite, as he that is offended Secondly, to confirme vs against despaire, seeing the Lords mercie is an anchor hold, so sure and stedsast.

Doctrine. [that wee are not consumed] The chiefest of the godly when they are at the best, doe deserue Gods displeasure and vengeance. The reason is, because, first, in manie things wee sinne all, Iames 3.2. and he that faileth in one is guiltie in all, Iames 2.10. Secondly, our regeneration is but in part, as experience teacheth. Thirdly, the righteousnesse of the best is mingled with sinne. The vie is, first, to consute the Cathari, the Family of loue, and the Papists, that thinke themselues able in this life to sulfil the law of God. Secondly, it teacheth vs to abandon all pride and securitie from vs, ascribing it vnto God alone that we have any power to doe well. Thirdly, to acknowledge Gods instice in all our greatest plagues that ever he hath layd, or doth lay vpon any seeing their sinnes doe deserve the same.

Dollrine. [compassions fayle not] Not one of Gods elect can finally fall, or possibly perish for ever. The reason is, because, first, Gods guists are without repentance. Secondly, his mercies, whereby they stand, faile not. The vie is, first, to consute Poperie, that teacheth saluation or damnation to be in our owne power. Secondly, to teach vs, that if once we have a sure signe of Gods love toward vs, we are to be assured of it to stand by vs for ever, in all temptations and try-

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Verse 23. [They are renewed enery morning] i. euery day; and in due time we have new experiments of thy louing kindnesse towards vs [great is thy faythfulne [e] i. most certaine and manifest is thy trueth, in performing largely all thy promi-

> Dollrine. [enery morning] God neuer suffereth his people to be tempted aboue their strength, though hee punish them now and then for their finnes. The reason is, because, first, he knoweth their weaknesse, and respecteth it in fauour. Secondly, elfe should none be faued. The vse is to teach vs, first, to magnific Gods great mercie and loue to vs. Secondly, to be comforted in afflictions, and armed against all extremities that can befall vs.

> Doctrine. [great is thy faythfulnesse] There is no parte of Gods promises but it shall surely bee accomplished in due time. The reason is because God is trueth, and all his promises are yea and amen: so that if ought seeme to fayle, it is either for that we doe not understand it, or else because we beleeue it not, as those doe that either despayre, or are secure. The vie is to teach vs, first by the loue of these his promises to search them out, and to beleeve them. Secondly, to hope therein without wavering, whatfoeuer extremities doe befall vs. I have be all the late of the blde souloured to

Vers. 24. [The Lord is my portion] i. he is the maintenance of my spiritual and earthly estate, euen absolutely sufficient for mes [faith my foule] i. as my heart is fully perswaded and caufeth my tongue to speake [therefore will I hope in him] i. vpon which ground I doe rest perswaded to receive all good

things from him, and shall want nothing.

Doctrine. [the Lord is my portion] Every one of Gods people hath the Lord for his portion, and enjoyeth him for his neede, so farre as is best for his comfort here, and his eternall saluation hereafter: as, for their ignorance they have his kowledge : for their infidelitie, his faithfulnes : for their foolishnes, his wildome: for their finfulnes, his holines, &c. The reason is, because, first, GOD in his eternall decreedid chuse all his to be vessels of honor. Secondly, else could none

be faued because of our naturall miserie. Thirdly, hee hath giuen his sonne Christ Iesus to euery one of his servants, and fo with him all things, Rom. 8.32. The vie is, first, to confute the opinion of workes foreseene, seeing we could have nothing foreseene in vs but that which he had appointed to giue vs. Secondly, to ouerthrow their pride that fwel in that they have: for what have they that they have not received? 1. Cor. 4.6.7. &c. Thirdly, to teach vs to be humbled with the view of our owne nakednesse and pouertie. Fourthly, to make it our whole care to have the Lord for our portió, & to account al things but doung in respect of him. Fiftly, to give all glorie to God for all things, vfing them wifely to his honour. Sixtly, to give vs matter of comfort in all temptations and troubles; seeing he that is strongest, is ours: so that whatfoeuer we have loft, or shal loofe, it is nothing, seeing he is all in all.

Doctrine. [fayth my foule] The open profession of the truth is vaine, except the heart in feeling apprehend the fame within. The reason is, because, first, divers reprobat can professe Godlinesse', Mat. 15. 7.8. Ifay 1.13. Mich. 6.6.7. 50. Secondly, God giveth the soule as a principall part of man, and will especiallie be served with it. Thirdly, God is a spirite, and will be serued in spirite, John 4.22. and 4.6. fayth (without which it is impossible to please God, Heb. 1 1.6.) is in the heart or not at all, Rom. 10.9.10. The vieis, to teach vs, first, bot to trust in the outward service of God prescribed in his word, seeing it is abhominable before God, without the pure affection of the heart. Secondly, not to esteeme others by their outward profession onely, except we see such fruits as must needes come from the heart. Thirdly, that all shewes of religious deuotion, without warrant of the word, be sinne. This confuteth all the deuises of Poperie, that men haue invented and do make fo much of.

Doctrine. [therefore will I hope in him] It is the ducty of Gods children so to relie vpon the Lord for all good things, as that they may fatisfie themselves with the certain perswasion thereof. The reason is, because, first, God is all sufficient,

Gen.

Gen. 17.1.&c. Secondly, God wilhaue none of his glorie giuen to any other. Thirdly, none can doe anything for vs, or against vs, without his power affishing them. The vse is to teach vs, first, that none can perseuere vnto the end, with patience in hope of saluation, vnlesse he rest in God alone: and therefore neither Insidels that beleeue not Gods word, nor Papists that relies o much vpon Saints, nor ignorant ones that are without knowledge, and so without sayth, nor impatient persons that tarie not Gods leysure, but vse vnlawful meanes, can by any meanes haue part of this perseuerance. Secondly, to vse with prayer and careful diligence al lawful meanes to confirme vs herein, and to shun the contrarie.

Verse 25. [The Lord is good unto them that trust in him]i. God sheweth himselfe most bountifull and fauourable to all them that
in a true sayth rest upon him, and have their assiance in him
hoping for his fauour [to the soule that seeketh him] i to him
that from his heart laboureth in the meanes that God hath
appounted to come unto the knowledge and sayth in him,

Doctrine. [the Lord is good] Gods goodnesse shewethit selfe dayly and bountifully to his people. This is verified in the examples of the whole scriptures, and in daylie experience, to their bodies and their soules in matters peculiar to them, and common with the wicked: for this life, to prouide for the body and comfort the foule: for the life to come, to deliuer from hel and bring to heauen. The onely reason hereof, is, because his good pleasure is such. The efficient cause, is his loue: the material cause is, the obedience of his fonne: the end is, his glory, and our faluation. The means whereby he conueigheth it vato vs, is, his word and his spirite. This hath been manifested in all ages, as the booke of God and dayly experience doth witnesse. The vie is, first, to teach vs to magnifie his exceeding loue vnto his children, whom he might have created the vilest of his creatures, and after have cast them into hel fire with the divel and his angels. Secondly, to allure vs to ferue him in al feare and obedience; or elfe to leave vs the more cleerly without excuse, at the day of account. hit almood sinch are Thomas not Doctrine. Dollrine. [trust in him] i. The godly doe rest vpon Gods promises by sayth, and patiently wayte for the performance of them by hope. The reason is, because, first, they believe them to be vindoubtedly true. Secondly, they are assured in their hearts to be partakers thereof, because they finde the notes of the godly in themselves. Thirdly, they are assured of his love to them, his power to doe what he list, and wisedome to bestow and performe when he seeth meete, that which may tend to his glorie and their good. The vse is to teach vs, first, to trie our selves; if we can finde our selves so affected, to reioyce and goe on: if not, to repent of it and amend. Secondly, to strengthen our patience in every tryall, which is the exercise of our faith.

Doctrine. [to the soule that seeketh him] The greatest care that Gods servants should have in this life, is to seeke the Lord (how he may be knowne and feared aright) by those meanes that he hath appoynted thereunto. The reason is, because, they can finde no peace in any other thing without the same; if they doe, their case is searefull. Secondly, they know that the treasure of all good things must needes be in the true knowledge and worship of him that made and gouerneth the whole world, and all that is therein. Thirdly, they have heretofore found much comfort therein, which encouraged them thereunto every daye more and more. The vse is, to trie ourselves how carefull we are herein; inwardly by the excusing or accusing of our hearts: and outwardly by our care and diligence in hearing, reading, meditation and prayer. Secondly, to reprodue them, as giving fearefull tokens of being without God in this world, who make no care to feeke him according to his word.

[It is good, both to him that trusteth]i. it is a happy thing Verse 26. for him that is grounded upon the Lord, as his rocke [and to him that wayteth for the saluation of the Lord]i. to him that is salient at (for so the hebrue word signifieth) the saluation of the Lord, as resting satisfied therewith, and waiting for the performance of it.

Doctrine. [It is good, both, &c.] The trusting in God, and patient

patient waiting for his faluation, is full of comfort, and quietnesse even in this life. The reason is, because, first, it setteth
the heart at rest, which maketh all outward troubles easie
to be borne. Secondly, it sharpeneth the affections in all
spiritual exercises, especially in the longing for heaven. The
vse is to teach vs, to vse all good meanes to attaine vnto it,

and to account all things vile in respect of it.

Doctrine. [to trust] we must trust in the Lord, though the things that we desire appeare not. The reason is, because, first, God often hideth his countenance from his servants, to trie them. Secondly, we knowe God will be as good as his promise, being neuer yet instly charged to be short of his word. Thirdly, it is the nature of faith to trust to obtain that which appeareth not, Rom. 8.24.25. Heb. 11. thoroughout. The vie is, to teach vs, first, that we may not alwaies looke to have the present enjoying of that comfort, which God hath promised, and we desire; seeing it shall sometimes be ecclipsed vnto vs. Secondly, to hope certainely for what seeuer God hath promised, though we seele it not, and not be discouraged.

Doctrine. [waiteth for, &c.] They that doe truely trust in God, are satisfied therewith, and doe waite with patience for the perfourmance of the hoped saluation. The reason is, because, first, they knowe that sulnesse of ioye is prepared for them. Secondly, it swalloweth vp all troubles, as being nothing in comparison thereof. The vse is, to teach vs, first, to labour about all things to attain evento this considence, seeing it hath such excellent contentment in it. Secondly, to trie our hope by our patience, and to increase our patience by the

due meditation of our hope. To be to look of a stay on offe

Ters. [It is good for that man] i, it is an happie thing for him that is to be framed to those qualities mentioned in the former verses [that he hath borne the yoke] i, that he hath suffered afflictions, which tame and keepe vnder our corrupt nature [in his youth] i, in the beginning of his time, before sinne growe strong and headie in him.

Doctrine. [It is good, &c.] the crosse is a most necessarie

meanes to bring a man vnto true god inesse. The reason is, because, first, our nature is otherwise vntameable, & will not receive instruction, Pfal 119.67.&c. Secondly, it bringeth vs to the confideration of our selues, and (if God blesse it) hindreth many finnes that in prosperitie we runne into. The vse is to teach vs, first, to esteeme afflictions most necessary for vs. Secondly, to knowe that when God afflicteth vs. it is to frame vs to his will, and to learne to profit thereby.

Doctrine. [yoke] afflictions are heavie and vnsauorie to flesh and blood. The reason is, because, first, they crosse the naturall defires thereof. Secondly, they drawe vs to that, which naturally we have no will vnto. The vie is, first, to Thew vs the peruersenesse of our nature, that doth so greatly mislike that which is so good for vs. Secondly, not to be cast downe, though we feele the waight of afflictions very heavy vnto vs: but to beare them willingly and patiently, feeing

we have benefit by them.

Doctrine. [in his youth] The sooner that we be exercifed with afflictions, the better it is for vs. The reason is because, first, younger yeares are more plyable to any instruction: as we fee in the learning of humaine artes or tongues; yea in the taming of any wilde beaft. Secondly, longer cu-Rome thereunto, maketh it more easie and more profitable vnto vs. The vse is to teach vs, first, the cause why the godly haue(almost) with the profession of religion, entred into persecutions. Secondly, that though our afflictions begin and end with our life; yet are we not to be cast downe or grieued but to reioyce in it, seeing it is good for vs.

[He sitteth alone and is silent]i. in quiet maner he vnder- Vers. 28. taketh the affliction, and meditateth secretly of it because be hath layd it upon him] i. seeing the Lord Almighty, that lo-

ueth him, hath laid his rod vpon him.

Doctrine. [fitteth alone, &c.] Afflictions do frame Gods people to patience, and humilitie. The reason is, because, first, their vnbrideled stomacke is broken thereby. Secondly, their finnes and defert thereof be layde before their eyes by them. Thirdly, Gods ineuitable hand is seene in them, Fourth-

Fourthly, they obtaine much profite in godlinesse by them. The vse is, first, to teach vs, that they are necessary for vs. Secondly, to trie our selues by our increase in patience and humilitie, how much we have profited by such atflictions as we have suffered.

Dottrine. [alone and is filent] Afflictions doe give vs inft occasion of meditation for the examination of our selves, what is amisse in vs. The reason is, because, first, God (being inst) wil not punish vs without our desert thereof. Secondly, he wil not withdraw his rod to our comfort, without our amendment. Thirdly, we cannot throughly amend without serious meditation. Fourthly, the heart is much eased with a thorough examination of ourselves, and calling vpon God for the amendment of that is amisse. The vse is, to teach vs, that when we be afflicted, we must enter into such an account with our selves, if we looke for any profite by the same.

Doctrine. [he hath laid it] The godly are contented to beare whatfoeuer the Lord laieth vpon them. The reason is, because, they have deserved much more at his hands. The vse is to teach vs, first, to trie our selves whether wee be so affected, or no. Secondly, to labour more and more to be contented with whatsoever condition it shall please the Lord to lay vpon vs.

Verse 29.

[He gineth his month to the dust] i. he humbly throweth downe himselfe before GOD, acknowledging al to be inst that is upon him, and saith in his heart [it may bee there is hope] i. though I see no reason of remedie, al meanes failing mee, and Gods hand being so heavy upon mee; yet will I waite, for peraduenture he will shew mercie unto me: with this kinde of speech the scripture teacheth how dishdence & distrust is driven away, as John 14.12.

Doctrine. [be putterb] The godly, having rightly profited by their afflictions, doe reverence Gods power in punishing them, and doe humble themselves under his hand. The reason is, because, first, they are assured of his power, wisdome, and love. Secondly, they wil not be driven from

him

him by any extremity, knowing that out of his fauour there is nothing but horror. The vie is to teach vs, first, not to iudge of the crosse according to our owne carnall reason, but according to Gods iustice and righteousnesse. Secondly, to striue to accept patiently whatsoeuer he layeth vpon vs, bee

it neuer so extreame and grieuous.

Doctrine. [it may be there is hope] we must trust in God, and waite for the performance of his promises, though there be no hope in the judgement of flesh and blood. The reason is, because, first, he is both able and willing to bee as good as his worde, though hee haue referued the time when, in his owne power. Secondly, he hath alwaies in greatest extremities deliuered his people. Thirdly, hee bringeth vs into straights to trie vs. Fourthly, it is the nature of fayth not to be quailed, 1. Iohn 8.4. The vie is to teach vs, first, that faith is a thing that reason or mans strength cannot attaine vnto: and therfore we mult begit of God, and vie the meanes that hee hath appoynted in his worde to attaine vnto it, and to grow in it. Secondly, to trie our selues how strong in fayth wee bee, by our resolution and perswasion of a joyful issue, though we be in the greatest straights that any of Gods children haue fallen into.

[He geneth his cheeke to him that smiteth him] i. he taketh Verse 30. willingly and patiently the stripes that men doe iniuriously lay vpon him [he is filled with reproach] i. hee sustaineth all kindes of vexations from the handes of al kindes of vngod-

ly ones.

Doctrine. [he gineth, &c.] The Godly doe patiently beare the injuries that men doe lay upon them. The reason is, because, first, they know it cannot be done by them without the Lord. Secondly, they are assured that it is for their good. The vse is, first, to reproue the impatiencie and reuenge that naturally we are addicted unto. Secondly, to teach us to trie our selues how much wee have profited by affliction, by the measure of patience (being injuried) that we have attayned unto.

Doctrine. [filled, &c.] The godly are subject to all kind of 2

vexation by the hands of all fortes of men. The reason is, because, first, whatsoever the wicked do love, they are haters of the trueth, and the protessours thereof. Secondly, the godly are not of this world, but chosen out of it, Ioh. 15.19. One. Thirdly, they doe not runne to the same excesse of riot with the wicked, 1 Pet. 4.4. The vie is to teach vs, first, to looke for many and divers molestations from the wicked in this world. Secondly, to learne to take them patiently, and so profit in godlinesse by them.

Verse 23. [For the Lordwil not reiest for ever] i howsoever it please the Lord for a time to hide his louing countenance from his servants, yet doth not he put them farre from him (for the hebrue word signifieth) without restoring them to the seeling

of his fauour againe.

Doctrine. [for] An assured hope of deliuerance grounded upon Gods promises, is the onely cause of the patience and humilitie of Gods children in their troubles. The reason is, because, first, the corruption of mans nature being of it selfe wayward, cannot take afflictions patiently, without supernatural helpe: therefore we say without hope the heart would breake. Secondly, where there is no hope, there is no fayth: where there is no faith, there is no comfort to give patience. Thirdly, else the damned might have patience which they have not, as appeareth by their gnashing of teeth. The vse is, to teach vs to be carefull to vse the means of obtayning hope, and growing in it, praysing GOD for such meanes as we have, and mourning for that we want.

Dollrine. [forfake] The godly in the extremities of their afflictions, do somtime imagine that GOD hath forfaken them. Thereason is, because, first, their guilty conscience acknowledgeth as damnation due vnto them. Secondly, the waight of Gods anger that darkeneth their faith for the time. Thirdly, God doth thereby make them knowe what they are without him, & causeth them to make more precious account of his sauour, when it is renued vnto them. The vse is to teach vs, first, not to cast offall hope either of our selues, or others, though we be brought to the pit of despain

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ration in our owne judgements. Secondly, to distrust our owne strength and know the weaknesse thereof, that we may grow more and more in knowledge and in the fruits of the same.

Doctrine. [for ever] It is impossible that God should forsake for ever, any one of his children. The reason is, because,
sirst, whome once he loueth, to the ende hee loueth them,
Iohn 13.1. seeing his giftes are without repentance, Rom.
11.29 &c. else none could have hope in their troubles but
all must needes despayre. The vse is to teach vs, first, how to
vnderstand the speeck in the scripture that faith, God repented. Secondly, that it is spoken according to mans capacitie,
for that it seemeth so to vs when hee stayeth his threatned
indgements. Thirdly, vpon what ground to condemne their
doctrine that think any of the elect caperish, or any of the reprobates be saued. Fourthly, to be cosorted in our temptations, seeing we once selt comfort, and God is no changeling.

[But if he afflict] i. Notwithstanding he doth vsually lay Vers. 32.
many and heavy afflictions vpon his people [yet hee hath
compassion] i. yet he doth in pittie, and even in his wrath, remember mercie, Habac. 3.2. [according to the multitude of
his mercies] i. even because hee is infinite in mercie, and

hath alwaies vsed to shew fauour.

Doctrine. [if he afflict] God doth necessarily afflict one waie or other, every one of his children. The reason is, because, first, every one angreth him by those sames which he dayly committeth. Secondly, correction is a seale of Gods love towards them, Heb. 12.4.66. Thirdly, it is profitable for them, if it be rightly taken, and vse made of it. The vse is, first, to reprove their indgements as most soolish, that thinke them the greatest sinners, that have the most grievous punishments in this life. Secondly, to teach vs not to pray for a freedome from afflictions in this life, for that were against faith and Gods love to vs. Thirdly, to reioice in troubles, enduring them patiently though they be most bitter to our nature, and to praise God for them, seeing we have (or may have) so many benefites with them.

Doctrine

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Doctrine. [yet he bath compassion] God suffereth none of his children in afflictions to be tempted about their streeth; but alwaies maketh his loue knowne vnto them by deliuering them in due time. The reason is, because, first, else none could stand, seeing the weaknesse of mans nature would yeeld vnto the least temptation. Secondly, it is an inseparable propertie of God to shewe mercie, when soe uer it is expedient for any of his servants, Isay 54.7,8. Psal.89.33.34 Hab.3.2. The vie is, to teach vs, first, not to repine or accuse God in the greatest of our afflictions. Secondly, to be comforted in all our troubles, waiting with patience and prayer for the manifestation of Gods compassions and mercies to vs.

Doctrine. [according to the &c.] The love and mercie of God is the onely fountaine, & cause of all the favour shewed to his people. The reason is, because, first, all men are sinners, deserving Gods curse, which cannot bee removed by any Saints or Angels. Secondly, man is not able of himselfe to thinke a good thought, 2. Cor. 3.5. al his righteousnesse being as a filthie cloute, Isay 64.6. The vie is, to teach vs, first, to be humbled in the consideration of our owne miserable estate without Gods mercie. Secondly, to seeke onely to God for all good things, vsing the meanes approved by his word for the obtaining of the same, and awoyding all other. Thirdly, to praise God onely for all the good things that wee doe or shall enion, and not the meanes, but as second causes and instruments of the same.

Doctrine. [multitude of his mercies] No sinnes in any of Gods children can be vnto death, be they neuer so many and grieuous. The reason is, because, first, Gods mercie is ouer all his workes, and reioyceth against judgement. Secondly, his mercie is infinite as his maiestie, and cannot be ouercome of sinne. The vse is, first, to consute the Popish distinction of veniall and mortall sinnes: for the greatest are veniall is God sorgiue them, and the least mortall is he shewe not mercie. Secondly, to teach vs, to admire Gods great mercies towards vs, and not to take libertie to sinne thereby, but to vse the

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fame as a notable prouocation to feare, loue and obey him,

feeing he is so mercifull vnto vs.

[For be doth not punish from his heart] i.it ariseth not from Verse 33. Gods voluntarie desire, but from the sinne of man that God punisheth [and maketh sorrowfull the children of men] i. giueth them cause by afflicting them to bee vexed and grieued.

Doctrine. [for &c.] sinne constraineth the Lord to afflict his dearest children: for the reasons hereof, see vers. 27. Doct. 1

The vse is, to teach vs, first, to abhorre sinne about all things what socuer. Secondly, to accuse our selves alone, as the cause of all our afflictions.

Doctrine. [not punish from his heart] GOD taketh no delight in afflicting his children, Pfal. 81.13. If ay 1.24. The vse is, to teach vs, first, to abhorre their prophanesse that say, God sporteth himselse himselse in punishing man. Secondly, by his example, to censure others with all remorse and pitie, not delighting to disgrace them.

Doctrine. [maketh forrowfull] The godly may not bee as stoykes, but must be most passionate in their afflictions: for

the reason and vse hereof, see verf. 15. Doct.5.

[To stampe under foote] i. to spoyle without regard [all the Verse 34. prisoners of the earth] i. all those that are in miserie and cast

in bonds in this world by the power of men.

[To wrest the right of a man] i. by salse withesse and cor-Verse 35.
rupt meanes, to take from the iust that which is his owne [before the face of the Superiour] i. in solemne iudgement under
colour of law, and that in the sight and presence of those in
authoritie.

[To onerbeare a man in his cause] i. by strength, authori-Vers. 36, tie, or cunning, to cause a man to have sentence against him [the Lord seeth not] i. God doth not approve any such thing, as Deut. 1 2.1 3. for seeing is here to be vnderstood as knowing is, Pfal. 1.6. Matth. 7.3 3. it being manifest that God seeth and knoweth all things, though he approve and allowe onely that which is good.

Destrine. (generally out of these three verses) Though the

the wicked be ray fed vp by Gods hand to afflict his people for their sinnes, yet shall they not thereby be excused, but (without repentance) condemned for it. The reason is, because, first, it is here sayd that GOD alloweth of no such thing. Secondly, to condemne the innocent and justifie the vngodly, are both an abomination vnto the Lord, Pro. 17.15.60. Thirdly, though God worke their action, yet is he farre from the euil of their affection therein : for hee hath one purpose in it, which is most holy, and they another which is most wicked, Isay 10.5.12 &c. Fourthly, they shall not be held excused, seeing Gods purpose therein is not onely to feare his children from offending, but also to make the damnation of the wicked the more just, Matth. 23.33.6c. Fiftly, Godhath fuch loue to his children, that he hath given speciall charge for their defense, Psalm. 105.15. and threatned seuere punishments to fall vpon their oppressors, Gen. 15.14. The vieis, to teach vs, first, what cause the wicked haue to be afrayd of, shewing violence to any of Gods children. Secondly, to doe no wrong vnto others by any pretence, nor any way lay the blame vpon God for any thing, feeing that were to aggruate our owne offences. Thirdly, to learne patience, and to bee staied from reuenging our selues vppon our aduersaries, seeing God vseth them for our good, and will seuerely punish the iniuries done vnto VS.

Doctrine. [to stampe, &c] It is the lot of the godly to bee oppressed and abused by the wicked in this world. The reason is, because, first, they think it a special meanes to make them fall from the trueth, and terrific others from belieuing it, seeing them so numbred among the wicked, and seeing bondage crossethour natural affection. Secondly, God seeth afflictions profitable to his people, to bridle their natural defires, and to make them have the pleasures of this life in lesse account. The vie is, first, to reprove the corrupt indgement of them that account all that are in affliction as most wicked and miserable, seeing it was ever the condition of the best: Examples hereof, seeing it was ever the condition of the best:

Secondly, to teach vs to take afflictions patiently, feeing we have therein a portion with the righteous: and feeing wee shall have the greater crowne of glory, if we continue vnto the end. Thirdly, not to yeeld vnto vnlawfull conditions to be freed from the troubles we fall into.

Doctrine. [all the prisoners] Though magistrates have power from God ouer the subjects bodies, yet will hee puhish al wrongs, and want of protection, that they vexe them withall. The reason is, because, first, their power is not abfoline, but limited to the rule of Gods word. Secondly, there is no respect of persons with God, Pfalm. 82.7. Acts 10.34. The vie is, first, to teach all superiors to take heede, lest they goe beyond the power that GOD hath given them, feeing the mischieses are infinite that flowe from misgouernment. Secondly, to teach vs rather to fuffer then to bee a meanes of euil, though the magistrate should judge vs to it.

Doctrine. [towrest, &c.] It is the lot of Gods children to be oppressed before magistrates by false accusers and lying witnesses: Examples hereof, are Naboth, Christ, Steuen, &c. The reason is, because, first, the tongue is most easily abufed. Secondly, the trueth is thereby most difgraced, feeing it earlieth a shew of being done justly. Thirdly, we are thereby made the more like to Christ our head. The vse is, first, to teach vs, not to be too much difmaied with fuch dealings against vs, seeing it is the lot of the righteous. Secondly, to teach magistrates to search out such false accusers, and witneffes, and to punish them with that they fought to lay vpon the innocent: for so should it be by the law of God: the want of practife whereof maketh both Church and common weale to flow with falle accusers.

Doctrine. [to over-beare, &c.] It is the lot of the godly to be ouer-borne by the wicked in euery controuersie. The reafon is, because, the wicked will, first, flatter rulers: secondly, lie and suborne all vnlawful meanes that may be deuised. The vie is, to teach vs, first, to auoyd all occasions of having controuerfie with the wicked, as much as may be. Secondly not therefore onely to esteeme a man faultie because he is

condemned before the magistrates : sorhee may bee ouer-

borne in his righteous cause.

Dollrine. [the Lord feeth it not] The Lord doth not like of, but will be fure to be reuenged of all the iniuries done to the innocent, whether it be by magistrates, accusers, witnesses, or any others. The reason is, because, God is not only just in all his owne wayes, but also a scuere reuenger of the vnrighte-onsnes of men. The vse is, to teach vs, of what condition soener wee bee, to take heede that wee doe not wrong any man, either couertly or openly, seeing GOD will call all men to accompt, and judge of every one according to his deedes.

or earth is there? [that faith it commeth topasse] is that is able to say such a thing shall be, and to cause it to be indeed [and the Lord commanded it not] is except the Lord gine his consent that it shall bee, and his power to bring it to

passe?

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Doctrine [who is he then] No man can bring any thing to passe, except the Lord giue power thereunto, Isay 43.13 Dan. 2.16. Mat. 10,29. Prouer. 20.24. The reason is, be-. cause, God is Almightie; that is, all might and power comming onely from him: therefore is he faid to make the earth Swallow vp his foes, Exod. 15. 12. Numb, 16.31. to remove mountaines, leb 9.5. to measure the windes and waters, Ich 28.25. to turne mans heart, and fend plagues, Pfal. 104. 25.60c. to fay to the North, giue, I fay 43.6. and to the deeps, be drie, Ifay 44.27. to denide the roaring sea, Isay 51.15, and to beare rule ouer the kingdomes of the earth, Dan.4. 29. The vie is to teach vs, first, howe bruitish they bee that thinketo doe any thing as of themselues, or (as it were) not regarding, or, in despite of the Lord: to such he giveth notable foyles even in this world; as, to Tharaph, Exod 5.2. Senacherib, Ifay 38. 60. Secondly, to acknowledge his mighty power, and in all things that we take in hand, to bee fure we have the warrnt of his word, craving his frength to affift vs therein.

Doctrine.

Doctrine. [commaunded it] Nothing is done in the world, but the Lord is the principall doer of it, Pron. 16.33. The reason is, because (as in the former doctrine) all power is of God: fo as, man hath no power but from him, and yet is he not the author of finne, feeing hee doth all things to an holy end, and with a most pure affection : whereas man doing the felfe same action, hath a sinister purpose in it, and doth it with a finful affection, which maketh it a finfull action in him: this is euident in the felling of loseph into Egypt: in the spoyling of lob : and crucifying of Christ: all which actions he did to an holy ende, with a most pure affection: but man did them to an euil intent, with a corrupt affection. The vie is, to reproue them that thinke the Lord doth onely fuffer many things to be done, and yet the scripture tearmeth him a doer (and not onely a sufferer) of such kind of actions, Exod. 7.3. he hardened Pharohs heart, Exod. 21. 13. God hath offered, &c. Gen. 45.8. God fent mee hither, Acts. 4. 28. to doe what thy counsell and band, &c. lames 4.15. if the Lord will, &c.

[Out of the mouth of the highest] i. From the decree and Verse 38. secret appoyntment of GOD [commeth not every evill and good thing] i. proceedeth both prosperitie and adversitie, and

all actions that tend to either of them.

any in this life, come from the decree and hand of the Lord, Amos 3. 6. Ifay 45.7. lob 2.10. The reason is, because (as in the former doctrine) he is the principall doer of all things. The vse is, first, to consute the vaine opinion of Fortune, whereunto the Philosophers and carnall ignorant people vse to ascribe the thing whereof they see not an apparant cause. Secondly, to teach vs to acknowledge him the author of our good, and praise him for it: and not to stay vpon the meanes as naturally we do: and to take patietly afflictions as from him, not fretting at the instruments, which could doe nothing without him, but finding the cause in our own sins: as the next verse teacheth.

[Why should living man turmoyle himselfe] i. what follie is Vers. 39.

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facrifice for sinne, and the punishment of sinne.

Postrine. [Wherefore, &c.] It is the propertie of a natural man to be most impatient and wayward in his afflictions. The reason is, because, first they crosse his affections which he desireth to satisfie. Secondly, hee wanteth Gods spirite which is the worker of patience, and comfort in distresses. The vse is, first, to declare vnto vs in what miserable condition we are by nature, if God should leave vs therein. Secondly, to teach vs to trie our selves in all afflictions, what measure of godlinesse we have by the power that patience hath in vs to rule our naturall affections.

Doctrine. [turmoyle himselfe] Man is naturally diligent to winde out of afflictions, and inventeth many meanes, but never findeth out the right; Examples hereof are, Pharach and Saul. The reason is, because, first, afflictions doe naturally discontent vs. Secondly, we have a naturall inclination to labour for our owne good. Thirdly, our nature is so corrupted, that of it selfe it can doe no good thing. Fourthly, Sathan laboureth to keepe vs in error. Fiftly, God onely directeth to weldoing, which naturally we are farre from. The vse is, to teach vs, not to trust in any thing that wee can invent of our selves, but to bee sure to have a warrant out of Gods word for all things that we take in hand, and to pray him to blesse our indeuours therein.

Doctrine. [man for his sinnes] What soeuer man suffereth, he is to esteeme it iustly deserved by his sinnes, that he hath committed. The reason is, because, first, GOD is iust, and cannot doe any wrong. Secondly, all men commit many sinnes, the least whereof deserve all that can be layd upon ws. The vie is to teach vs, first, in all our afflictions to acknowledge our sinnes to be the cause therof, and to learne to profite thereby to amendment. Secondly, to learne to iustifie God (which is the drift of this place) and patiently to be are

it, feeking to amend, as followeth.

[Let us fearch] 1. Let vs take a survey of [and trie] 1. and Vers.40. proue by the touch stone of Gods worde [our maies] i. the thoughts, words, and deedes that we have conceived, spoken and done; and what they have deserued, if God deale in iustice with vs [and turne againe unto the Lord] i. be heartily forrowfull for that which is amisse, craue pardon for it, with certaine beleefe to obtayne it, and frame the rest of our lives

according to his will.

Doctrine. [let vs, &c.] Those that will foundly turne ynto God, must diligently examine their former life. Therea son is, because, first, none can repent him of that which hee doth not feriously thinke of. Secondly, repentance is not found if any knowne sinne bee not particularly repented of. Thirdly, it will lay the multitude of his finnes before him at once, which wil grieve him and humble him the more. The vie is to teach vs, first, that they are farre from repentance, which goe on fleepily in a carnall course, not recounting what they have been. Secondly, that if we will prooue to our selves that we doe truely repent, wee must heedfully begin with this fearching of our felues.

Doctrine. [trie] In examining our selves (which is the beginning of true conversion) we must trie our former behauiour, how agreeable it hath been to Gods will. The reafon is, because, else we cannot loath and leauethat is amisse, and goe on in that which is well. The yfe is to teach vs, first, that they are farre from conversion that are ignorant of Gods word, the touch stone in this triall. Secondly, that we must be carefull to obtaine the knowledge of Gods will, and to exa-

mine our selues continually by it.

Doctrine. [turne] It is nothing that we looke to our waies. and see what is amisse therein, except wee repent of it, aske God forgiuenes, beleeuing to obtaine remission, and leade a new life. The reason is, because, first, the knowledge of our finnes (if wee goe no further) shall doe vs no good, but make our condemnation more just, euen in our owne judgement. Secondly, we arh to trie, and fearch our waies,

to the end that wee may turne vnto the Lord. The vie is, to teach vs, first, that they are never the neerer to God, that can talke much of their owne finnes, and Gods mercies, if they haue no reformation in their lives. Secondly, to bee carefull (if we will proue our felues rightly to feare God) that we reforme our selues, in whatsoever Gods word condemneth,

and walke in that which is prescribed by it.

[Let wslift up our hearts] i. by heartie prayer fend vp our petitions [with our hands] i. and lift vp our hands; that by that outward gesture, our affections may bee more stirred vp vnto prayer [vnto God] i. vnto the creator and gouernor of the whole world, that onely is able and willing to forgiue vs our finnes [in the heavens] i. about all earthly things: and

therefore our faith must looke vpward.

Doctrine. [let vs lift vp &c.] True repentance worketh in vs most earnest and heartie prayer. The reason is, because, first, in it, we see our miserie in our felues, and what need we haue to feeke to God for helpe. Secondly, it affureth vs of Gods loue to vs, and readinesse to heare vs. Thirdly, it encourageth vs to call vpon the Lord, who in our conversion hath giuen vs experience of his vnipeakable mercies. The vie is, to teach vs, first, to be as diligent in performing this prayer aright, as wee are defirous to proue to our owne hearts that our repentance is vnfained.

Doctrine. [our hearts] Prayer to GOD confisteth not in words, but in the feruent and faithfull lifting vp of the heart. The reason is, because, first, God is a spirit, John 4.24. and respecteth not the outward action in his worship. Secondly, divers have prayed aright, that have vttered no words, Gen. 24.63. Exed. 14.15. The vie is, first, to reprodue them that thinke prayer standeth in faying ouer certaine sentences; which is the disposition of all men naturally; but the Papists exceed in it; of whom the faying of the Prophet is verified, Ifay 29.23. &c. Secondly, to teach vs, to take heede that in prayer our hearts be fet vpon that we pray for, and neither be carried away with any other by-thoughts, nor contented with an ordinarie affection therein.

(that have warrant in the word) to stirre vp our affections, to be more servent in prayer. The reason is, because, first, we are naturally dull in it. Secondly, our hearts are often moved with the things that our outward sences doe apprehend. They se is to teach vs, first, to what ende kneeling, lifting vp of the eyes, and hands, &c. are commended vnto vs, in the holy scriptures; to wit, not as partes of Gods service, but as meanes to surther vs in it. Secondly, to take heede that we rest not in any of these outward things, but be pro-uoked to the inward duety by them.

God alone, Pfal. 50.15. Rom. 10.14. The reason is, because, first, it is he only that can grant our requests. Secondly, we are not commanded in the scriptures to call vpon any other: and therefore if we doe, it is not offaith; and consequently it is sinne. The vse is, sirst, to reproue the dotage of the heathen, that prayed to the sunne, moone, and starres: and of the Papists, that pray to Angels, and Saints. Secondly, to teach vs to make all our prayers vnto the Lord alone, in the name of his sonne Christ, for such things as he hath promised in his

word, and in fuch maner as he hath prescribed.

Dollrine. [in the beauens] The prayer of the faithfull must never rest upon any thing in this world, but looke unto the mighty God, the author of all things. The reason is, because faith reacheth about reason, or things that are seene. The vie is to teach us, not to measure our hope when wee pray, by our owne worthinesse or understanding, but by the promise of God, grounded upon his power and trueth.

[We have sinned] The hebrue word significath, a failing, or Verse 42. comming short of our duetie: the meaning is, wee have left vadone that which we should have done [and have rebelled] i. done that which we are forbidden [they hast not spared] is thou hast layde thy judgements largely upon

The three first doctrines are gathered generally out of this large confession following:

Doctrine.

Doctrine. The time of affliction requireth a speciall kinde of shewing our repentence, both more feruent, and with longer continuance then ordinarie. The reason is because, first, God therefore afflicteth vs , that we might be brought to a more thorough repentance, Luke 5.35.66. Secondly, Gods anger against vs for our sinnes, is manifelted vnto vs by afflictions: which must be turned away by our visained repentance, or we shall be consumed. Thirdly, God hath vfually brought his people to fuch special declaration of repentance, and bleffed them therein, Y.Sam. 7. 5. Nehem. 1. 2.50. Hester.4. 16. The vie is, fill, to reproue the Papifts, that have fet times offasting every yeare, whether they have cause to mourne or toreioyee. Secondly, toreproue carnall professors that thinke fasting, &c. to pertaine to the olde Church onely, and not to vs; feeing Christ faid, it should be also somtimes viider the Gospell, Luk 5.35. Oc. Thirdly, it techeth vs, that we must performe effectal duetles, both priuate & publique, whe the punishing hand of God is spoir vs in particular, or the Church in general. Fourthly, it theweth that afflictio is most profitable for vs, seeing it increaseth out repétance, & whetteth the serveheie of ouraffectio in prayer.

Dollring, It is necessary for Gods people to begin their prayers to God with a free confession of their finnes, Pfalm. 32.5. Daniel.9.5. Nehem. 1.6. The reason is, because, first, els wee obtaine no forgiueuesie. Secondly, else wee haue no afforance that we have repented, feeing confession doth alwaies accompanie repentance. Thirdly, otherwise we cannot rightly and thoroughly condemne our felues, and cleere the Lord for punishing vs. Fourthly, by the confession of our finnes, we are the more humbled, and pepared the better to prayer. The vie is, first, to reprodue all thein that justifie themselves like the proud Pharisie, and offer vp their owne workes for fatisfaction vitto God, as the Papistes doe. Secondly to reproue them that will not gladly beare tharp reproofe for their finnes, nor be contented to be cenfured by those meanes that God hat sprescribed in his worde for the same purpose. Thirdly, it teacheth vistor to love them that adLamentations of Ieremie.

admonish vs often, and reproue vs sharpely, when we have offended, esteeming them our deerest friends, and anoyding such as flatter, as Leuitic. 19.17. Math, 18.18. seeing it is the meanes to bring vs to this consession, which is so necessarie.

Dollrine. It furthereth to thorow repentance that Gods people doe in their prayers adioyne to their confession of sinnes, a recitall of the judgements that are upon them for the same. The reason is, because, first, they may thereby (if they will learne them by no other meanes) know and think upon the multitude, and heynousnes of their offences. Secondly, thereby they are made to scele what neede they stand in of Gods mercie, that they may the more earnestly seeke to him in seare and trembling. Thirdly, Gods mercie is readiest for them that most freely acknowledge his justice in punishing them. Fourthly, to teach vs to recount Gods judgements upon our sclues, and others, generally or particularly, that we may be the better humbled and sitted there-

by to prayer.

Doctrine. [finned: heb. failed] Euery childe of GOD is iustly punished that fayleth in any ducty what socuer it bee, that God hath commanded him in his word. The reason is, because, first, all are his creatures, and are to bee obedient wholly to his commaundements. Secondly, hee made vs able in our creation to fulfill his whole law. Thirdly, the least failing in our ducty, is sinne that prouoketh Gods anger, and bringeth a curse, seeme it neuer so trifling a matter in our corrupt judgement, The vie is first, to reprove the Papists, that turne many of Gods commandements into counsels, and so make them not enjoyned under paine of Gods curse: also accounting many finnes veniall in themselves. Secondly, to reproue them that thinke themselues wronged, if they be punished, & have not fallen into notorious groffe finnes; neuer remembring that dueties must be done, of well asvices auoyded. Thirdly, to teach vs, to acknowledge God to beholie, iust and rightcous, whatsoeuer he lay vpon ys here : also not to content our felues with a civill life, feeing we are enioyned

loyned to doe whatfocuer God hath commaunded. hombs

Poetrine. [rebelled] It is rebellion against the Lord, to describe any of his lawes, though all humaine lawes should approue vs therein. The reason is, because, first, Godis king of kings, and will be served without exception. Secondly, else God should yeeld vato men. Thirdly, wee are to obey men (onely) in the Lord, and no surther. The views, first, to reprove rulers that require obedience of their subjects to all their owne decrees, not regarding whether God bee disobeyed thereby or no. Secondly, to reprove them that pretend mans lawe to defend themselves in their sinnes; as in the breach of the Sabboth, contentednesse with the dumbe Ministerie, putting of money to vsurie, &c. Secondly, it teacheth vs alwaies to hold this both in judgement and practize, It is better to obey God then men, Acts 5.29.

any man from Gods plagues for finne. The reason is, because, first, God cannot hold the wicked innocent. Secondly, God must necessarily in loue correct his children, that they may know their sinnes, and the desert thereof, and be reformed thereby. The vie is, to teach vs, first, to gather the heinous nesse of our sinnes by the grieuousness of our punishments. Secondly, to shun all excuses by printledge of birth, wealth, authoritie, &c. (for no excuse will serve) but to acknowledge Gods instice and mercie in punishing vs. Thirdly, so often as we are any way afflicted, to labour to amend our lives, if we

looke to be eased; un u of muon ristuos), stous a disposite

Thou hast concred vs with wrath] i. Thou hast ouerwhelmed vs with the multitude of thy judgements, that flowe from thine anger against vs for our sinnes [and persecuted vs] i. sollowed vs with all kinds of thy judgements, to every place that we have fled vnto, and met with every excuse that we could pretend [show hast slaine] i. destroyed vs in great aboundance [and not spared] i. shewed no compassion to any age or sexe.

Doctrine. [thou hast concred, &c.] The godly endure more trouble in this world both inwardly and outwardly, then

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then any other: for the reason and vie hereof, see chapt. 1.

Doctrine. [persecuted] There is neither place to hide our selues in, nor excuse that will desend vs, when God purposeth to punish vs for our sinnes: for the reason, and vse here-of, severs. s. doctr. 1.

Doctrine. [thou hast] and yet it was the enemies that did it, teaching vs this doctrine. In our afflictions we must not looke to the instruments, but to the Lord that smiteth; for the reason, and vse hereof, see chapt. 1. vers. 5. doctr. 5.

Doctrine. [flaine and not spared] As God is full of mercy in his long suffering, so is his anger vnappeasable, when it breaketh out against the sonnes of men: for the reason, and we hereof see then a versa doct a

vie hereof, see chap. 2. vers. 2. doct. 2.

Dollrine. [not spared] Men seele not Gods hand sufficiently to be humbled thereby, except the Lord smite them most seuerely. The reason is, because, first, of our natural blindnesse and blockishnesse to follow that which is eighteous in Gods sight. Secondly, such is our hypocrisse, that else we would seeke shifts. Thirdly, our course in sinning is naturally so strong, that it wil not otherwise be stayed. The vse is to teach vs, first, what monsters we are by nature. Secondly, to renounce our selues and all that we can doe, acknowledging Gods instice how socuer hee punish vs, and afcribing it to his meere mercy, that there is any good thing in vs.

[Thou hast concred thy selfe with a cloud] i. thou doest (as Verse 44. it were) hide thy selfe and set a barre betwirt thee and vs [that prayers should not passe thorough] i. to the end that our supplications should not come up in thy sight.

Doctrine. [conered thy selfe, &c.] The sinnes of Gods people doe often separate betwixt God and them, that his mercies might be kept from them, Isay 59.2. Ieremie 5.25. The reason is, because, first, our sinnes prouoke his wrath till it be appealed. Secondly, els we would not much seare Gods anger: such is our corruption. The vse is, first, to reproue them that blame God or his word, ministers or Gods means

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that

that he vseth when any plague is vpon them. Secondly to teach vs to blame our sinnes for every judgement that is vpon vs. Thirdly, to labour our hearts carefully to repentance and to obey the Lord, seeing it is the nature of every sinne, to separate betwixt God and vs, chusing death (if the will of God be such) rather then life by sinfull meanes.

Doctrine. [prayershouldnot] God often deferreth to heare the prayer of his children when yet hee purposeth in due time to graunt their requests: for the reason, and yse here-

things, thou hast appointed]i. By thy hande that disposeth all things, thou hast given vs the condition of [the sweepings and refuse]i such as are abhorred and loathed [in the midst] i. by the greatest in number and accoumpt [of the people]i. those nations that have occasion to thinke of vs.

Doctrine [the sweepings] When God meaneth thoroughly to humble his people, he maketh them odious in the cies of all men, I. Cor. 4.13. The reason is, because, first, hee would take all matter of worldly oftentation from them, which whilest they have, they are hardly pulled downe. Secondly, that the enemies in the error of their indgement might have a perswasion of wel-doing in molesting them. Thirdly, that they may know by experience, the vincertaintie and vanitie of worldly considence: and so (being out of love therewith) long for heaven, and delight in heavenly things. The vie is to teach vs, first, the perversences of our disposition, that needeth so sharpe meanes to doe vs good. Secondly, when sever we fall into disgrace with the world, to better our wayes, by leaving our sames and being more zealous in godlines.

Doctrine. [thou bast. &c.] It is the Lord that layeth disgrace vpon his people in this life, or else it could not fall vpon them. The reason is, because he is Almightie, and doth all things, as vers. 37. doct. 1. The vse is, first, to reproue them that ascribe such things to sortune, and them that respect chiefly the instruments of their disgrace. Secondly, to teach vs when soener any such thing befalleth vs, to acknow-

ledge

Lamentations of Jeremie.

ledge it to be the hand of God vpon vs for our finnes, and

to learne amendment by it.

Doctrine. [in the middeft] That which tendeth to the difgrace of the godly, is more generally received, then any other tidings whatfoeuer. The reason is, because, first, God will have it a matter to humble them, and a stumbling blocke to the wicked. Secondly, it is the longing defire of the wicked to fasten any thing vpon the godly that may difgrace them. The vie is to teach vs, first, not to judge of any by the reporte of the world. Secondly, not to be amazed when it is our case, but to profite by it to amendment.

[All our enemies]i. all that are against vs, of all nations, Verse 46. and degrees [have opened their mouth] i. have freely and largely spoken [against vs] i. whatloeuer might defame

Doctrine. In that this followeth vpon Gods giving them ouer into reproach, we learne this doctrine. God must give his people ouer into reproach before that the wicked can reuile them. The reason is, for that the tongues as well as the actions, of all men are directed by the Lord, and stopped at his pleasure. The vie is, to teach vs, to bee humbled by it when wee fall into the reproach of men, acknowledging it the hand of GOD: so did David, 2. Samuel 16. 10.

Doctrine. [all our enemies have opened, &c] It is a special propertie of the wicked to rayle at the godly, and reuile them: for the reason, and vie hercos, see chapt. 2. verse 16.

[Feare and the pit] i. great terror, and no way to escape, Verf. 47. but being as they that flicke fast in a ditch, when their enemies pursue them [is come vpon vs]i. is our present condition, by reason of the insolencie of the enemie [desolation] i. vtterouerthrow [and destruction]i.an irrecouerable renting of vs in funder.

Doctrine. [Feare, &c.] when the wicked infult against the godly, then are they in greater vexation then vnder any other crosse that can befall them. The reason is, because,

first, religion it selfe is therby difgraced, which ought to be dearer vnto them then their liues. Secondly, they have cause to feare that GOD will wholly deliuer them and their religion to be troden under foote of spoylers. The vse is to teach ys, first, to trie our selves how zealous we are of Gods glory, by the measure of our griefe, when the enemies doe blaspheme. Secondly, to striue to take to heart more and more the dishonour of the trueth by the reuilings of

- Doctrine.[ebe pitte] Gods people are sometimes brought to fuch extremities, as they cannot possiblie see any way to escape. The reason is, because, first, God will let them fee that their help is not in themselves, but in him. Secondly, thereby weeknow what grieuous things our finnes doe deserue to bring vs into. Thirdly, God sheweth vs thereby the harred of the enemie, that wee may learne to shunne him. Theyfe is to teach vs, first, not to judge of our selues or others by the outward estate of his life. Secondly, to looke for such a condition, and to prepare our selues to beare it.
- Doctrine. [desolation] when the wicked doe preuaile most, then is the miserie of the godly greatest. The reason is, because, they cannot both flourish together. The vie is, to teach vs, to pray heartily vnto GOD for the suppression of the vigodly, and protection of his people from the fury of the wicked
- Doctrine. [destruction] whe God bringeth his people into straights, it is an easie thing for the wicked to make hauocke of the. The reason is, because, first, the Lords stregth that was for them, is then turned against the Secondly, the godly hold it lawfull to vie good meanes onely, whereas the wicked deuise any, whether good or euill to serue their turne. The vse is, to teach vs, not to wonder at the sodaine grouth of the wicked, but to acknowledge our sinnes that doe give God fuch cause to stirre them against vs.
- Doctrine. [destruction] In the desolation of the Church of God, there doe fall out great distraction, and rents among

the members thereof. The reason is, because, first, Gods presence, the bond of their vnitie, is removed from them. Secondly, they follow their owne deuises, which are all divers one from another. Thirdly, they are ready (in the corruption of their nature) each to lay the blame upon others, and none upon themselves. The use is to teach us, first, to trie thereby who does feare God soundly, 1. Corinth. 11. 19.66. Secondly, to take heede that wee bee no occasion of schisme among brethren what soever extremitie befall us.

[Mine eye] i. mine eyes: the fingular number for the Vers.48.
plurall [descendeth] i falleth (as it were) wholly away [in
riners of mater] i. such aboundance of teares come from
them, as though they were wholly dissoluted into water [for
the destuction] i. for the ruine and ouerthrow [of the daughter of my people] i. my brethren, so tender and deare vnto
me.

Dollrine. [mine eye, &c.] The godly ought more by outward fignes to declare their forrow for the ouerthrowe of the Church of God, then for anie other calamitie that they can have share of in this life. The reason is, because, first, Gods glory is thereby defaced. This caused Moses, Exod. 3 2.3 2. and Paul Rom. 9.3. to be so earnest, as to neglect their owne selicitie in respect thereof. Secondly, the faith of every one in particular is much shaken thereby, the meanes of sustaining it being overthrowne. Thirdly, those that are linked with vs in the nearest bond, are in dager of falling away. Fourthly, the adversaries mouth is opened to blaspheme, The vseis, to teach vs, when we heare or see this desolation, to labour with our selves that we may be affected with it, and not passe it over carelessy, though it goe well with vs in particular: thus did Nebemiah, 2.3.

Doctrine. [rivers of water] When teares are shed for the overthrow of religion, they are vindoubted signes of the true seare of GOD. The reason is, because, first, they declare that Gods spirite dwelleth in that heart, whereby religion (which naturally wee regarde not) is made deare

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vnto it. Secondly, it argueth a fellow-feeling betwixt the bodie hurt, and the partie weeping; and consequently an vn-feined ingrafting into Christ Iesus. The vse is to teach vs, to trie our selues, what measure of this sorrowe is in vs, for the desolations that the Church of God hath every where.

[Mine eye droppeth] i. floweth from meetin teares [and stateth not] i. continueth without ceasing [because of no intermission] i. because there is no staye, or breathing time of

the miserie that is vpon the daughter of my people.

ple without intermission, then ought they to mourne without ceasing. The reason is, because, he smiteth to bring them to thorowe repentance; wherunto when they attaine, he will stay his hand. The vse is, first, to reprodue them that take not their afflictions to heart for amendment, and those that thinke mourning for a day sufficient, Isay 58.5.6c. Secondly, to teach vs, to labour our selues, and increase in mourning so long as the Lordes hand continueth heavie vpon his Church in generall, or our selues in particular.

rable hand, that he looketh vpon vs; for he alwaies looketh vpon all things [and beholde from heanen] i. send vs the light of his fauourable countenance, by a mightie deliverance.

vpon his people, hee seemeth to neglect them, and not to looke vpon them. The reason is because, first, he withdraweth the seeling of his louing sauour in many respects. Secondly, they sudge (especially in their agonie) according to their present seeling. The vie is, to teach vs to vie all good meanes to continue the Lords louing countenance; and is the frowne, not to thinke our selues for saken.

Doctrine. [till the Lord, &c.] The godly in affliction doe never give over mourning and humbling themselves before God, till the rodde be removed. The reason is, because, first, it is the nature of faith, not to be overcome in affliction. Secondly, they know they must be afflicted till they be sufficiently humbled, and therefore they labour to grow e in it.

The

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The reason is, sirely, to reproue them that cast off the profession of godlinesse, because afflictions goe with it, and embrace this present world with Demas. Secondly, to teach vs, not to be so much wearie of the rod, as of our sins that continue it vpon vs, because they are not repented of.

[Mine eye]i. the miseric that I see with mine eye [grie-Verse 51.

weth mine heart] i. giveth great cause of lamentation vnto

my heart [abone all the daughters of my cirie] i. more then the

most passionate women vie to bee vexed, with that which

doth most neerely touch them.

Doltrine. [mine eye] The eye in seeing the outward miseries that God laieth vpon vs, is a special meane to make vs
the more sorrowfull in heart for it. The reason is, because,
first, the sight is the quickest of the senses. Secondly, things
seene are most surely and amply knowne and vnderstood,
seeing a report may deceive vs, but not the sight; for that it
vieweth all the circumstances, as Deut. 28.3 1. &c. Ier. 5 2.10
The vie is, first, to administer comfort vnto those that want
their sight, seeing they cannot behold the things that are lamentable, as those that have it. Secondly, to teach vs to vie
our eyes to the beholding of lawfull things onely, lest GOD
cause vs to see that which shall make a most deepe impression of griese into our hearts.

Doctrine. [abone all] Naturall affection of the most passionate woman can bring no such griese of heart, as the miserie of the Church of God doth often worke in the godly. The reason is, because, first, they mourne for things temporall, these for spirituall. Secondly, they have nothing but naturall affection to set them on worke; these have Gods spirit also that helpeth them herein, and worketh a greater affection to Gods trueth, then any affection of nature can worke in a mother to the child of her wombe. The vse is, to reprodue them that would have men become voyd of passions, as the Stoikes; and those that call this sorrow melancholic, and fantasticall motions; deriding those that do thus mourne. Secondly, to teach vs to learne by the affection of naturall women, how to lament for the decay of religion,

and the afflictions of Gods people.

[Mine enemies] i. those strangers, and ynkind folkes that set themselves against me [chased me] i. pursued after me to destroy me sore] i. in most eger and extreame manner [as a bird] i. as a sowler pursueth the bird, with desire to take it [mithout cause] i. I having given them no occasion hereof by any harme that I have intended or done against them.

Doctrine. [mine enemies] The true Church and faithfull people of God doe neuer want enemies whilest they live here, who doe most egerly pursue them, by all meanes seeking to ouerthrow them. The reason is, because, first, many walke in the broad way, who being of contrarie qualitie to the godly, doe therefore hate them, 2. Cor. 6. 14, 15. crc. Pfal. 124.6,7. and 129.1.3. and 56.1 &c. Secondly, Gods prouidence hath disposed that it should bee so, for the more just condemnation of the wicked, and the greater good of his servants. The vie is, first, to reprove the Papists, that make multitude, & a visible Monarchie a note of the true Church. Secondly, to teach vs, to take heede of familiaritie with the wicked, left we be either smitten by them, or drawn to ioyne with them in fmiting the innocent. Thirdly, to looke alwaies for fuch hatred if wee defire to walke foundly in the waies of the Lord.

Doctrine. [as a bird] The godly of themselues are so simple and weake, that they can neither preuent, nor withstand the pollicies or strength of their aductionies. The reason is, because, first, GOD vsually chooseth those that bee naturally simple, 1. Cor. 1.27. &c. therefore are they termed doues, Pfal. 74. 19. Cantic 2.14. sheepe, John 10.27. Matth. 10.16. &c. Secondly, the godly are but sewe, weake, and making conscience to tye themselues onely to lawfull meanes. The vse is, first, to reproue the Popish error of commending men for their pompous worldly wisedome: also the Iewes, carnall men, and politiques, that condemne the meane estate of Christs people, and looke onely to the worldly meanes that me do admire. Secondly, to teach vs to look for both subtile, crastie, & open violent enemies, if we will serue God aright.

Doctrine.

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Doctrine. [without cause] The wicked are moued by the malice of their owne hearts, to persecute the godly, not hauing any cause given by them, to move them thereunto, Pro. 1.11.17. The reason is, because, first, the godly are sewer, weaker, simpler, and withdraw themselves from them. Secondly, nothing can be just cause to make one bitter against another but sinne, which the wicked hate not. Thirdly, God in his providence hath appoynted it to be so, to shewe his righteousness in delivering his, and overthrowing the other. They se is to teach vs, to take patiently the wrongs offered vs by the wicked, seeing they hate vs not for our sinnes, but for the best things in vs, assuring our selves that the righteous God will take our cause into his owne hand.

[They] i. the enemies mentioned in the former verse Verse 53.

[have shut up my life in the dungeon] i. have not onely imprifoned me, but also vsed cruel meanes to take my life from

me[and cast a stone upon me] i. set an hinderance against me
to deprive me of all meanes of recoverie: this was especially

true in leremie his owne person, Ierem. 37. 16.

Doctrine. [Shut up my life] The wicked be often so enflamed with malice against the godly, as nothing will satisfie them but their blood, for the reason and vse hereof, see Chap.

2. ver [. 16. doctr. 3.

Doltrine. [and cast a stone upon me] The wicked doe not content themselves with ordinarie meanes to seeke the life of the godly, but also practise often more then naturally seemeth needfull, Mat. 27.66. The reason is, because, first, they beare a deadly hatred to the trueth and professors thereof, Rom. 3.13.60. Secondly, the sting of their evill conscience, that maketh them alwayes feare they shall not prevaile, Dan. 6.16.17. The vse is, to teach vs, first, that they that bend themselves against the Church of GOD, shall be madde as Woolves, and foolish in their practises, whose hope GOD will bring to consuston. Secondly, that wee may not despayer, though all meanes be against vs. Thirdly, to give all praise for the Churches deliverance vnto God alone, seeing he doth so miraculously worke for it.

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Verse 54. [Waters have flowed ouer mine head] i. many and great miseries, and troubles have overwhelmed and oppressed me both in soule and body [I sayd I am destroyed] i. I perswaded my felfe, and vttered it with my wordes, that I was vtterly ouerthrowne, seeing no meanes to the contrarie, and all oc-

casions that might be, to make me thinke so.

Doctrine. [waters, &c.] many, grieuous, and ineuitable are the troubles and miseries which Gods faithful people suffer in this life, Adr 14.22. Pfalm. 34.19. and 69.1.2.15.16. &c. 2. Tim. 3.12. The reason is, because, first, Sathan and the wicked doe continually purfue them with deadly hatred, feeking to destroy them. Secondly, God scourgeth euery sonne that he receiveth, Heb. 1 2.6. to bring them to repentance, to conforme them to Christ their head, to make them out of love with this life, and to inflame their thirst after that which is to come. The viers, to reproue all prophane and fearefull men that mislike them that suffer, or dare not suffer for the trueth, thinking them best that suffer least. Secondly, to teach vs to prepare our selues to suffer extremities whilest we be here, seeing our lot is to suffer for Christ, if we

rightly beleeve in his name.

Doctrine. [I fayd] The godly oppressed with miseries. are often brought both to doubt & to despaire for the time, Iob 3.1. Pfal. 22.1. and 77.1. to the 11. Ierem. 15.18. and 20.14. &c. The reason is, because, first, they judge according to their present feeling. Secondly, mans infirmitie is naturally prone to infidelitie. Thirdly, God in his wisdome withdraweth the feeling of his grace for a time, to let them fee themselves, and to make them seeke to him the more earnestly. Fourthly, to make them more thankfull for his grace when they feele it, and more carefull to continue in it. The vieis to teach ys, first, that we are most miserable by nature, if God leaue vs to our selues. Secondly, to looke for heauy temptations in the time of afflictions. Thirdly, not to cast off all hope of recovering, though we feeme to be in a most defperate condition, but carefullie to vie the meanes thereof, as first, the meditation of our former feeling : secondly, prayer: thirdly,

thirdly, the vie of the exercises of religion: fourthly, company and conference with the godly only.

[I called upon thy name] i. I prayed heartely vnto thee [O Verf.55.

Lord] i. O thou that rulest the whole world [out of the lowe dungeon] i. from the place and condition of greatest extremi-

tie, when no meanes of deliuerance appeared.

Doctrine. [I called] The godly do pray vnto the Lord for his grace and fauour, even when they are in such great extremitie that al hope, in reason, is past: Examples hereof, Moses at the red sea, Israel often, Ionah in the whales bellie, &c. The reason is, because, first, their faith can never bee quayled, seeing it is that which overcommeth the world, 1. Ioh. 5.4. &c. Secondly, they rest vpon Gods trueth, that sayleth not, and power that ruleth all things. The vse is to teach vs, first, to strive against that temptation which perswadeth to surcease praying when our case seemeth desperate. Secondly, that their profession was but temporarie when troubles doe quaile. Thirdly, to call still vpon God in the day of our troubles, yea, to increase in servencie, according to the increase of danger and continuance therein.

Doctrine. [lowe dungeon] There is no condition fo miferable in this life, but the godly may and doe fall into it:
Examples, Abraham for vncertaine dwelling, Danid for
many enemies, Iob for inward and outward miseries of all
fortes. The reason is, because, first, GOD will shewe his
anger against sinne in this life, euen vpon his owne servants.
Secondly, that by afflictions they might be eweaned from
the delight in this worlde, and made in love with heaven.
The vse is, to teach vs, first, to reprodue them that sudge
according to the outward estate of anie, what savour they
are in with the Lord. Secondly, to teach vs, not to promise
our selves any worldly successe, but to looke alwayes for the

contrarie.

[Thou hast heard my voyce]i. heretofore when I have Verse's 6. prayed thou hast graunted my petitions [stop not thine eare from my sigh and my crye]i.do not now refuse to regard mine carnest and heartie prayer: for the hebrue word that is trans-

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ceth the voyce vnto vehemencie.

Doctrine. [thou hast &c.] The experience of Gods former fauour, is a notable prouocation to cause vs still to trust in him againe in our necessities, Pfal. 4.1. The reason is, because, first, it argueth that wee are ingrasted into Christ, and therefore shall be loued vnto the end, seeing God chaungeth not. Secondly, GOD is alwaies readie to shewe mercie, and to forgiue; and therefore he will doe it one time, as well as another. The vse is, to teach vs, first, to vse this as a special comfort to the afflicted heart, being voyd of present comfort, and to beate backe that temptation which saith, God hath cast thee off. Secondly, to recount Gods former mercies, taking comfort therein, and stirring vp our selues thereby vnto prayer, with assurance to be heard.

Dollrine. [figh and erye] The prayer of the godly ought to come from the heart, and to be with greatest fernency that may be. The reason is, because, first, God will not be dallied withall, but looketh to the inward affection. Secondly, wee must groane under the burthen of that we would bee rid of, and long for that we desire, before God will heare us. The use is, first, to reproue the lip-labour of the Papists, and of the ignorant prophane people that thinke, prayer standeth in an ordinarie saying of certen words. Secondly, to teach us to take heede, that in our prayer we bee not carried away into by-thoughts. Thirdly, to labour a forehand by the meditation of the things we pray sor, to affect our hearts therwithal.

Verse 57.

[Thou drewest neere] i. by taking away my miseries, and bestowing thy graces upon me, thou that didst seeme to bee farre off, shewedst thy selfe to bee at hand [in the day that I called upon thee] i. even when I did pray unto thee [thou saidest] i. thou didst as clearly manifest this unto me, as if I had heard thy voyce speake unto me [feare not] i. cast thy care upon me, and be not assaid what man can do unto thee; for I am with thee, and will preserve thee.

Dostrine.

Dostrine [thou drewest] when the godly doe rightly pray vnto the Lord, they have most notable experience of his fauour towards them. The reason is, because, first, God performeth his promise vnto them, Call upon me &c. Pfal 50. 15. Come unto me &c. Matth. 11.28 &c. Secondly, their affections are carried into heaven, where is the fulneffe of ioye, from earthly things that are full of vexation. The vie is, first, to reprodue them that either accompt feruent prayer needles, or are negligent in it. Secondly, to teach vs, that we therefore are not heard when we pray, because we call not aright. Thirdly, to teach vs to labour with our felues, that wee may encrease in seruent and often prayer.

Doctrine. [Saidest feare not] The Lord doth give most notable encouragements and comforts, vnto those that rightly worship him: Examples hereof, are many in the Scriptures, and in daylie experience. The reason is, because, first, the Lord doth thereby manifest his love vnto his servants. Secondly, he will daunt the enemies by their wonderfull patience, constancie, comfort, and courage. Thirdly, others may be allured by their example to trust in him. The vse is, first, to reproue them that account the patience of the godly, fottishnesse; their courage, desperatnesse; and their constancie, obstinacie. Secondly, to teach vs, that in walking vprightly, and calling upon God for his affiftance, we shall bee affured that he will be with vs, and deliuerys, howfocuer he

feeme for a time to neglect vs.

Marie Ling

[O Lord thou hast maintained the cause of my soule] i. thou Vers. 58. Lord hast defended mee whensoeuer my life hath been in question [thou hast redeemed my life] i. thou hast deliuered me from the hands of those that sought to destroy me.

Doctrine [thou hast coc.] The Lord defendeth the cause of his feruants, whenfoeuer any injurie is offered them by the sonnes of men; Matth. 28.20. Deut. 28.7. &c. The reafon is, because, first, he accounteth the wrongs that they sustaine, to bee done vnto himselfe, Acts 9.4. seeing they are molested for his truth Secondly, he is the righteous judge of the world, that hath promised to relieve the oppressed, Pfal. 146.

146.7.6c. The vie is, to teach vs, first, in what fearefull case all persecutors are, seeing they have the Lord against them. Secondly, to be encouraged in weldoing, seeing God is with vs, and in our righteous cause will neuer leaue vs.

Doctrine. [foule, life] It is the foule of the godly, that the wicked doe alwaies hunt after, howfoeuer they doe not alwaies professe so to doe: for the reason and vse hereof, see

verf. 5 3. doct. 1 . of this Chapter.

Doctrine. [redeemed] Whatfocuer extremities the godly doe endure in this life, yet are they in the ende delinered by the hand of the Lord from al their troubles: Examples hereof, are lob, Danid, Ifrael, e.c. The reason is, because, first, he fighteth for them, that is the strongest. Secondly, the enemies of the righteous must needes be ouerthrowne. The vie is, to teach vs, with patience to beare what soeuer the Lord shall lay vpon vs, knowing that the issue thereof shall surely be ioyfull, Pfal. 126.5.6c.

[O Lord thou hast seene all my wrongs] i. thou hast looked Verse 59. vpon, and considered the manifold wrongs that they have done vnto me [indge thou my cause] i. take thou my cause O Lordinto thine hands, and judge me according to mine vp-

rightnesse(not towards thee but) towards them.

I Doctrine [thou hast seene &c.] It is a notable encouragement to pray to God for helpe against our enemies, whe our conscience assureth vs our cause is righteous. The reason is, because, first, the righteous God will assuredly defend every man in his righteous cause. Secondly, our conscience being cleere, giueth peace to our hearts, strength to our faith, and feruencie to our prayers. The vie is to teach vs, first, the cause why in bad matters men feeke to any other for helpe, rather then to God, and in good causes rest on God onely, even for that the conscience accuseth in the euill, and excuseth in the good. Secondly, that in all our controverfies with men, we labour to be vpright both in matter and manner, so shall we haue comfort in the strife.

Doctrine.[indge thou &c.] The coscience of a good cause, maketh vs defirous to come to triall before God or men. The reason

reason is, because, first, wee looke for such an end as we sudge our cause to be Secondly, we know that all sudgements are, or should bee equall. The vse is, to teach vs, first, the cause why many men refuse to come to triall in their controuersies; euen for that they knowe it is naught and will not justifie it selse. Secondly, neuer to stand in the defence of any cause, but such as we are willing to be judged in, both by God, and all indifferent men.

[Thou hast seene] i. thou hast beholden and considered Verse 60. [all their vengeance] i. all their extreame and spitefull reuenges and cruelties [and all their thoughts against me] i. all
their mischieses that their hearts conceived to yexe me with
all.

Destrine. [vengeance] It is a propertie of the wicked to shewe all hard and cruell behauiour towards the godly. The reason is, because, first, they are led by the malice of Satan, which ruleth the children of disobedience. Secondly, the course of the godly tendeth to the pulling downe of sinne, which the wicked do most delight in. The vse is, to teach vs, first, to take heed of dealing cruelly with any, lest we shewe our selues branded with the marke of the vngodly. Secondly, to looke for all extremities at the hands of the wicked, and to learne to take it patiently, seeing it is the lot of the righteous.

Dollrine. [thoughts] The thoughts and imaginations of man, are cleerely knowne vnto the Lord. The reason is, because, he made the heart, as well as other parts, and knoweth the depth of the bottome thereof, Psalm. 94.1 1. Alts 1.24. The vse is, sirst, to reproue their blindnesse that thinke themselves safe, if men see not their actions; and them that thinke their thoughts to be free. Secondly, to teach vs, if we desire to please God indeed, to be as carefull that our thoughts bee vpright, as that our waies be vnreproueable.

[Thou hast heard their reproach] i. their spitefull speeches Verse 61. and taunting tearmes have come vnto thine eares [O Lord] i. O thou that governest all things [all their thoughts against me] i. their manifold deuises how to doe me harme.

Dostrine.

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Mostrine [reproach] It is a special propertie of the wicked, to raile at, and reuile the godly: for the reason and vse hereof, see Chap. 2. verf. 16. Doct. 2.

Doctrine. [thoughts] as in the same worde of the last

verse.

Verse 62. [The lips of those that rise against me]i. the words of such as set themselves to be mine enemics [and their whis pering against me continually]i. their meditations which their heart deviseth, and their tongue vetereth in secret one to another, and that not once, or now and then, but every day without

ceasing.

Doctrine. [lips &c.] It is a token of an enemie and not of a friend, to vie to speake against the godly. The reason is, because, first, out of the aboundance of the heart the mouth speaketh, Matth. 12.34. &c. Secondly, loue rather courreth the saults of bretheren, then blazeth them, 1. Pet. 4.8. for he that is with vs, saith Christ, can hardly speake cuill of vs. The vse is, first, to reproue them that delight in reporting things to the difgrace of others. Secondly, to teach vs, so carefull as we are to approue our selues louers of the trueth, to be so diligent in stopping our mouthes, that they doe not blaze the saults of the professors of the trueth.

Doctrine. [all the day] The wicked are never satisfied, but doe still continue their hatred and deuises against the god-ly: for the reason and vse hereof, see vers. 14. Doct. 16. of this

Chapter.

Ferse 63. [Behold their sitting downe and their rising up] i. thou that knowest all things (for that is the meaning of sitting and rising, as Pfal: 139.2.) looke upon their doings, and call them to account for the same [I am their song] i. they make them-

felues merrie with my miseries.

Doctrine. [sitting &c.] The Lord seeth, and will call to a straight reckoning, all the thoughts, words, and deeds of the sonnes of men. The reason is, because, first, he made althings, and therefore must needes know them. Secondly, he is the studge of the whole world, and therfore he must needs indge sighteously, Gen. 18.25. The vse is, to teach vs, first, with patience

tience to beare the iniuries offered vs by the wicked, seeing they shall be called to account for them. Secondly, to walke in seare and trembling, seeing God beholdeth, and will judge all things.

Doctrine. [their song] The wicked doe greatly delight themselves in mocking the godly: for the reason and vie

hereof, see vers. 1 4. Doct . 8 of this Chapter.

them to account, and require them [according to the worke of their hands] i. even as they have deserved, and shewe no favour vnto them: so Pfal. 28.4.6c. Obietion. How agreeth this with that; pray for them that perfecute you? Answere, That is vnderstood of the affection that should bee in vs to the good of our enemies; and this is vnderstood of them that bee malitiously wicked, and hath rather reference to Gods instice and glorie, then the persons of the adversaries.

Dollrine. [Gine them &c.] It is lawfull for the godly (so that it be without affection of reuenge, and of a pure zeale to Gods glory) to pray for the confusion and speedy overthrow of the enemies to the trueth. The reason is, because, first, they have warrant in the Scriptures so to doe. Secondly, they must pray for the advancement of every braunch of Gods glorie, one whereof is the destruction of the wicked. The vse is, first, to reprove them that thinke this place and such like to be peculiar examples, in no fort to be imitated. Secondly, to teach vs, that Gods glory must be dearer to vs, then the good of those that nature bindeth vs neerest vnto: yea, then the salvation of our owne soules, Exod. 3 2.3 2. Rom. 9.3.

Doctrine. [according to the works & c.] We cannot wish a greater euill to light vpon our selves, or others, then to bee dealt with at Gods hands according to our workes. The reason is, because, by the workes of the lawe none can be instified, Rom. 3.20. seeing no slesh is righteous in his sight, and he that offendeth in one is guiltie of all, lames 2.10. Obietion. How then doth the Scripture say, God will reward every one according to his workes? Answere. It is truely said,

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for all men shall either receive the reward of their owne workes, which is damnation: or of the perfect obedience of Christ, believing in him, which are theirs by imputation. The vse is, first, to consute the Papists, and all others, that say they looke to be saued by their workes, vnderstanding thereby their owne deeds. Secondly, to teach vs to renounce sin respect of looking to bee saued by them) all our owne works, esteeming them (as they are) as a filthy cloute in the sight of God, Isay 64.6. and to relie vpon the obedience of Iesus Christ alone, for our saluation, hoping to bee institled freely by sayth, without the workes of the lawe, Roman. 3. 28.

Verse 65. [Gine them faintnesse of heart]i. Doe thou make their hart to be full of weaknesse, so as they shall doe vs no harme; or give them the covering of the heart; that is, such a mist and dulnesse as shall deprive them of all strength and courage [thy curse unto them] i. let thine anger shew it selfe every

way against them.

Doctrine. [faintnesse] God giueth strength or weaknesse vnto the heart of man, according to that hee will have them able to doe, or vnable to performe. The reason is, because, he hath appoynted the hearte to bee the sonntaine, from whence both the willingnesse, and power to performe everie action should flow and proceede. The vse is, to teach vs, when we would have anie good thing done, to pray to Godto prepare and stirre vp the hearts of those thereunto that are to doe it: and when we would have euil stayed, to desire the Lord to abate the strength and courage of their hearts, that are inclined vnto mischiese.

Doctrine. [thy eurfe] It is the curse of GOD that scattereth all the practises that the wicked imagine against the godly. The reason is, because nothing can prosper which God setteth himselfe against. The vie is, to teach vs, first, to be carefull that all our actions be taken in hand and continued according to his will; so shall we be assured that Gods blessing, and not his curse shall be with vs in them. Second-

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ly, that the practifes of vngodlinesse must needes have an euill ende, seeing they (not being warranted by Gods word)

are the deedes that God will curfe.

[Persecute in thine anger] i. let thine anger proceede a Vers. 66. gainst them without ceasing [and destroy them from under the heavens of the Lord] i. bring them to consustion where-societ they shield themselves, seeing they are under the heavens, where the Lords seat is, and in the compasse and cir-

cumference whereof hee raigneth, and ruleth all.

Doctrine. [thine anger, and destroy] Those against whom the Lord sheweth forth his anger, must needes be destroyed and come to confusion. The reason is, because, first, hee is the greatest and must needes preuaile in whatsoeuer hee taketh in hand. Secondly, hee cannot bee angrie with anie of his creatures, but for their disobedience, which is the iust desert of al confusion and desolation. They se is, to teach vs, first, that the wicked must needes bee destroyed, seeing they doe still bend themselues to prouoke his anger: and therefore we should take their preuailing against vs (which is but for a short time) most patiently. Secondly, so carefull as we are not to have Gods anger persecute vs to our destruction, to be so diligent to walke in the seare of his name, and obedience to his lawes.

Doctrine. [from under, &c.] There is no place in the world to keepe man from destruction, when Gods anger persecuteth him. The reason is, because his power preuayleth enery where. The vse is, to teach vs, that there is no suertie for vs, neither in this life, nor in the time to come, but only in the fauour and loue of GOD, which wee must labour to acceive where above all things.

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7.3

The fourth Chapter.

Verfe I.



Ow]i. in what wonderful manner, and by what strange meanes [is the golde darkened]i. that glorious Temple, that shined with golde, wherewith it was adorned, is now made most base in apparance [the most sine golde is changed] i. that parte of the Temple which was

most beautifull, being couered with the finest gold, is cleane altered in forme, and seemeth most abject to looke vnto the stones of bolinesse the stones dedicated to holie vies [are scattered] are here and there dispersed in the head of enery street] i. in the corners and by-places as things of no value.

Doctrine. [golde darkened] There is nothing so glorious in this life, but it will be made vile when Gods angrie countenance is vpon it, for the sinnes of men. The reason is, because, nothing hath excellencie in it, but at his appoyntment and pleasure. The vse is, first, to reproue them that thinke they may flourish, though they never meddle with religion, which teacheth the way to attain the sauour of God. Secondary, to teach vs, so carefull as we are to enjoy the things of this life in their kind, to our comfort, to be so diligent to growe in the searc of God, & auoyding of sin, which displeaseth him.

Doctrine. [stones of holinesse are scattered] When GOD gineth power into the handes of the wicked ouer his people, they make hauocke of those things that bee most pretious. The reason is, because, first, the power of GOD, which none can resist, is then with them to the same purpose. Secondly, the hatred of the wicked against the godly, reacheth even to all those things that they have any vie of. The vie is, to teach vs, to be humbled, when so ever it falleth out so with vs, seeing it cannot be but vpon Gods displeasure for our sins.

Doctrine. [feattered] Those things that are most pretious in the eyes of the godly, are rejected as worth nothing by

the

the wicked. The reason is, because, first, they are of a contrary disposition; the one louing goodnesse, and the meanes to attain evento it; and the other hating what soeuer is not euill, or tending thereunto. Secondly, all matters of religion are meere soolishnesse to a natural man, because they are spititually discerned, 1. Cor. 2.14. The vse is, to teach vs, to learne to discerne of men whether they bee religiously disposed or no, by their loue or dislike of the meanes that tend to the right worship and service of God.

[The noble sonnes of Sion] i. the great men and renowmed Vers.2. [which were comparable to the most fine gold] i. which were curry way most worthie to be honoured [how are they esteemed as earthen pitchers] i. what a merueilous chaunge are they come vnto? being no more regarded then the earthen vessels [the worke of the hands of the Potter] i. which the potter breaketh as things of none account, and altereth them at his pleasure, leremy 18.2.or maketh them good for nothing,

leremy 19.11.

reputation that man can attaine vnto in this life, is an vncertaine estate, and easily taken away, Pfal, 49.12. The reafon is, because, first, there is no certaintie in any thing vnder
the Sunne, Ecclesiast. 1.2.6c. Secondly, Godsetteth vp, and
putteth downe at his pleasure, Dan. 4.29.6c. Thirdly, he
that vseth his prosperous estate best, deserveth continually to
have it taken from him. The vse is, to teach vs, not to admire
the glorious estate of man that is in honour, seeing it is most
sickle, nor to set our hearts vpon any thing we enjoy in this
world, but to vse the things thereof, as if wee vsed them not,
1. Cor. 7.31.

Doctrine. [noble] The hebrew word signifieth pretious, or of especiall estimation; teaching this doctrine. Those who God hath aduaunced in authoritie about others, are to be reuerenced and honoured about others. The reason is, because, first, they doe represent the person of God himselse; for which cause they are called Gods, Psal. 82.1. &c. Secondly, they have that power and authoritie, which should worke

areue-

a reuerent seare and awe of them in the hearts of others, Rom.

13.1. &c. The vse is, first, to reproue them that do contemne those that are in authoritie, because of their meane private ensures, or faults as they be men, seeing they are to be regarded according to the person they sustaine, and not their owne ensure thate. Secondly, to teach vs, for conscience sake to give homour and obedience vnto our governours, as vnto the Lord

himselfe, whose person they doe represent vnto vs.

Doctrine. [comparable] It is a worthie thing in great men, to be adorned with good qualities, so farre exceeding others as their calling is about them. The reason is, because, first, they shall bee the more able to carrie themselves aright in their place. Secondly, they shall procure the greater reverence vnto their place thereby. The vse is, to teach those that have it in their power to choose Magistrates, to looke that they make choyse of those that are best qualified; according to the counsell of sector, Exad. 18.21.60. Secondly, to teach all those that either looke for authoritie, or are in it, to labour to bee adorned with those qualities that may best fit them, and make them able to discharge the same.

Mostrine. [how are they &c.] It is merueilous in the judgement of flesh and bloud, to see a man of highest estimation, come to be of the basest accompt. The reason is, because, we still dreame of a greater certaintie to be in the things of this life, then indeed is: so thought the Prophet Danid in his prosperitie. The vie is, to teach vs, neuer to put our confidence in the greatest of the sonnes of men, seeing they are often made so vnable to helpe vs, as they cannot helpe them-

sclues.

Doctrine. [earthen pitchers] When God giueth his people into the hand of the destroyers, the pretious and the vile are all of one reckoning with them. The reason is, because, first, God setteth them on worke, who regardeth not the outward appearance of men, 1. Sam. 16.7.60. Secondly, they seeke to satisfie their reuenging minde, especially vpon the greatest. The vse is, to teach vs, neuer to promise our selues freedome from Gods rods, for any outward priviledge; but onely for

the mercie of God in Christ Iesus, which we must especiallie labour to haue our affiance in.

[Even the Seales] i. The verie Sea-dogges: for albeit the Verse 3. hebrew word doe signific generally almonsters, whether on land or water; yet here it must needes be understood of this kind of beast, seeing no kinde of earthly creature that creepeth hath any paps [give the breast, they give their young ones sucke] i. they have a willingnesse and a place convenient to feede their young [the daughter of my people is like the owle in the desert] i. but the mothers are so deprived of place to feede their infants, & the children so persecuted of all hands, that the whole people is howted at as the owle is among the other birds in the wildernesse [for the cruell] i. by reason of the bloudie enemie that persecuteth them.

Dollrine. generally out of the whole verse. Gods people are now and then deprived of those outward meanes of their comfort, which none other of his creatures doe want. The reason is, because, first, the Lord doth thereby declare his detestation of sinne, that punisheth it so severely in his owne deare children. Secondly, they may more cleerely see that they are vnworthie the least of his blessings, and so may the more thoroughly bee humbled. The vse is, not to thinke the outward miseries that may befall vs, signes of Gods casting vs off; but meanes that he seeth meete to drawe vs necret vnto him, and therefore to profite by them.

Doctrine. [like the owle] The godly are often made a gazing stock, & a wonderment vnto men, as the owle is to the other birds, t. Cor. 4.9. The reason is, because, the course of godlinesse is most strange and soolish in their eyes. The vse is, to teach vs, not to forsake any duetie of godlinesse, for the wonderment of men, lest wee proue our selues to bee of the number of those that refuse the crosse of Christ, and so are not worthie of him, Matth. 10.38.

Doctrine [the defert] As all birds, though hating one another, doe wonder at the owle; so all the wicked, being enemies amongst themselves, doe set their severall powers a-

gainst the godly : for the reason and vie hereof, see Chapt. 2.

verf. 16. Doct. 1.

Doctrine. [by the cruell] It is the crueltie of the wicked that causeth the godly to fall into many grieuous distresses. The reason is, because, first, they are the rods and instrumets of Gods anger. Secondly, they beare an unappeaseable hatred against the godly. Thirdly, they are of greatest power and strength in this life, seeing they are directed by the God of this world. The use is, to teach us, so to see and confesse Gods hand to be the chiefe in all our troubles, as wee looke diligently into the crueltie of the instruments, that wee may learne to take heed of them.

Verse 4.

[The tongue of the suckling cleaneth to the roofe of his mouth by thirst]i. The young infants are so drie, wanting sucke, that there is no moysture in their mouthes, but thirst causeth the roose of their mouth and their tongue to cleave together [the little ones aske bread &c.] is they being hungrie, doe call for food [none divideth it unto them]i. The famine is so great, that there is none that can undertake to give to each one that is meete for it.

Dollrine. [fuckling] When God meaneth to punish his people thoroughly for their sinnes, they shall see a braunch of his rod reach vnto all that belong vnto them, yea to the very infants, the fruite of their bodie. The reason is, because, the disobedience, which causeth that punishment, doth often shewe it selfe in the abuse thereof. The vieis, to teach vs, so carefull as we are to see our children prosper and doe well, to be so diligent to take heed that we doe no way set our affections upon them, nor any other way make wantons of them; but in all things to acknowledge them Gods good blessings bestowed upon vs, which we must imploy to his glorie.

Doctrine. [cleaneth &c] There is sufficient cause & matter in all the infants of Gods people, why he should in his iustice destroy them: for the reason and vie hereof, see Chap. 2.

verf.20. Doct.5.

3

Doctrine. [none divideth] God often leaueth his people destitute

destitute of all meanes to helpe them : for the reason and vse

hereof, see Chap. I. verf. I. Doct. 5. & verf. 2. Doct. 5.

Doctrine. [aske bread, none &c.] Gods people may come to this case in this life, to begge necessary food, and yet have none to giue it them, Luke 16.21.6 15.16.17 The reason is, because, neither life, health, nor anything that belongeth thereunto are the markes of Gods fauour, seeing he bestoweth them vpon the just and the vniust. The vse is, to teach vs. first, not to promise our selues any worldly bleffings ever the more, because we feare the Lord. Secondly, not to account pouertie, in it selfe, a note of vnhappinesse, seeing they whom God hath loued most dearely have fallen into it.

[They that did feede delicately] i. fuch as have been most Verfe 5. daintie toothed, and fared delicioufly [are defolated] i. are left destitute of friends, and succour [in the streetes] i.in the publike view, where all might fee them [they that were nourifhed in [carlet] i those that were vsed to be wrapped in the finest garments, and cloathed in the most costly attyre [doe embrace the dunghils] i. are glad to firetch their bodies vpon

the filthiest places, to seeke rest and case.

Doctrine. generally out of the whole verse. It is often the lot of Gods people, to spend the former part of their life in much worldly pleasure, and the latter in great miserie. The reason is, because, first, many have their share in the world, till they be called to the knowledge of Christ, which is often at the ninth or last houre. Secondly, God seeth it meet to let many of his children have experience of good and euill, Ecclef 2.1.6. Thirdly, it is the nature of our corruptions to leade vs to abuse prosperitie, which God will punish in his children in this life. The vie is, to teach vs to take heede that wee abuse not the one, nor despaire in the other; but in all things to seeke to glorifie the Lord; so did lob.1.21,22.

Doctrine. [feede delicately, are desolated] Many are most delicately brought vp, that afterward come to great want and extremitie. The reason is, because, first, their parents makefondlings of them, and doe not viethem to any lawfull trauaile in their youth, and so they proue vnfit for any in

their age. Secondly, God will punish both the folly of the parents, and the vanitie of the children, for the example of others. Thirdly, disordered education increaseth the number and height of finne, which must needes pull in the punishments for sinne after it. The vse is, first, to reproue that fond and irreligious affection in parets, that are so daintie of their children, as they may neither be broken from their owne defires, nor fet to do any thing more then pleafeth themselues. Secondly, to teach vs, of what wealth foeuer we bee, to bring vp our children vnto hardnesse, and in some good calling; not knowing what may befall them when we are gone.

Doctrine. [feede &c.] In a generall calamitie, they are most subject to ruine that in time of prosperitie are frecht from it by their aboundance of worldly things. The reason is, because, first, they are likest to have committed the greatest sinnes in the abuse of Gods bleffings. Secondly, they haue least exercised themselves in the wayes to escape danger; perswading themselves to escape if any doe. Thirdly, the riches of the wealthiest are the things that spoylers set their eyes most upon: for which they will be most extreame with the owners thereof. The vie is, to teach vs, neuer to promife our felues freedome for any worldly priviledge; but truly to feare and worthip the Lord, which is the only shield in all dangers, and fray in all diffreffes.

Verfe 6.

[And the punishment of the daughter of my people] i. the plagues which for their finne are layd vpon my brethren & countrimen: for the word here translated punishment, properly fignifieth finne, but is also vsed for the punishment which finne deserueth, & so is the next word often : as namely, Chapt. 3.39. [is greater] i. euery way more heavie [then the punishment of Sodome] i. then that which GOD did lay vpon the filthie citie Sodome, Gen. 19. [which being onerthrowne, as in a moment the armies remained not in her i for it was quickly begun to be punished, & quickly deftroyed; fo as there was no cause for any power to continue the further vexing of it. and the ook bar, moth hozenthenolosism

Doctrine. generally out of the whole verse. The godly do viually

viually sustaine more grieuous punishments in this life, then any other people whatfoeuer: for the reason and yse hereof, fee Chap. 1. verf 12: Doct. 5. 100 15 , and boulines of bearings

Doctrine. punishment Man neuer fustaineth any punishment in this life, but such as he justly descrueth by his owne finnes. The reason is, because, first, sinne is the cause of all punishments. Secondly, the righteous Judge of the world cannot but doe all things righteoufly, Gen. 18.29. The vie is, first, to reprodue them that impute the cause of one mans plagues to another mans offences, Ezech 18.20.6. Secondly, to teach vs, in all those afflictions that are vpon vs, to acknowledge our owne finnes to deferue the fame, and to

learne thereby to amend them.

Doctrine [which being &c.] That is the greatest punishment which man can fuffer in this life, which is of longest continuance, though it bee not the scuerest in it selfe. The reason is, because, first, a short punishment, though heavier, doth not kill the heart so much as that which is of longer continuance, though lighter. Secondly, Sathan can worke many things in time, which of the fudden he cannot. Thirdly, the consideration of the length of time, giveth matter of frong temptations to despaire or reuolt from the tructh. The vie is, first, to knowe the malice and skill of those enemies to bee great, that vexe Gods people with easier and lingering torments. Secondly, to teach vs, when we fall into fuch a kinde of affliction, to pray earneftly, and watch carefully ouer our selues: for it is harder to stand constant in fuch times, then in the daies of hottest persecutions.

[Her Nuzarites] i. those of her people that had separa- Vers.7. ted themselves to a more strickt and pure course of serving God then the rest, Numb. 6. &c. [were purer then the snow] i. of a cleere complexion without mixture [they mere whiter then milke is they were faire, and without spots (they were redder in body then the Carbancle] i. they were fo pure and white, as yet a most comely ruddinesse appeared in them [their polishing was as the Saphire]i. The whole constitution and disposition of their bodies, was most decent, and ami-

able to behold: for all these scuerall allegories are hyperbolicall comparisons, expressing the good blessing of God that appeared in their bodies, as did in the face of the three children, Dan. 1 15. notwithstanding their abstinence and spare diet, when Gods sauour shewed it selse among his people,

whereofthey were the most frickt.

Doctrine. generally out of the whole verse. When a mans waies please the Lord, very meane things doe maintaine him in this life, in as good case, as can be desired. The reason is, because, it is not the quantitie, nor qualitie of any thing in this world, that sustaineth mans life, but the blessing of God vpon that wee enjoy; which is especially vpon those that rightly seare him. The vse is, to teach vs, not to repose our assance in the multitude of riches, nor to think our strength to stand in the large measure of food (though these be Gods good blessings to be received with thanksgiving) but onely in the grace and blessing of the Almightie, that giveth profite vnto man by these things, or denieth it at his pleasure.

Doctrine. [purer then] It is lawfull to expresse the extremitie of any thing with hyperbolicall speeches, Iohn 21.25. The reason is, because, first, the holy Ghost vieth so to doe. Secondly, our dulnesse is not els sufficiently affected, or our knowledge informed aright. The vie is, to teach vs, first, that it is necessarie for every teacher to excell in this kind of perswasion. Secondly, to vnderstand those things in the Scriptures that seeme to import things beyond sense, to bee vsed by the holy Ghost to affect vs the more thoroughly, & therefore to acknowledge our owne dulnesse that needeth such

meanes to stirre vs vp.

Dollrine. [their polishing] When God manifesteth his fauour to his people, there appeare tha special grace, even in
all their iesture, words and deedes. The reason is, because,
first, he guideth them by wisedome and vnerstanding to all
convenient courses. Secondly, he will have his soes, now and
then, admire his people, to leave them the more without excuse. The vse is, to teach vs, when soever any good thing is
done by vs, or appeareth to others to bee in vs, to acknow-

ledge

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ledge the special grace and hand of God vpon vs, and to glo-

rifie him the more therein.

tenance is now as blacke as may bee [they are not knowne in the streetes]. they are so chaunged, that in the open streetes if you meete them, you cannot know them to bee the men they were before [their skin cleaneth to their bones]i. all the same and sless of their bodies is gone [it is withered]i. all moysture is gone out of it, and it is dried up [it is like to wood]i. it is become as hard as if it were a piece of wood.

Doctrine. Generally out of the whole verse. The greater that Gods bleffings are vnto a people, the heatier is his punishing hand vpon them, when they fall away from him, Math. 11.23. The reason is, because, first, to whome much is given, of him must much be required. Secondly, he is indeged accordingly. The vse is, to teach vs, the more that we enion of Gods bleffings, to bee the more carefull to serve him aright therewithall, lest we receive the greater condem-

nation.

[They that be flaine with the fworde, are better then they Verse 9. that are killed with hunger] i, they that die with the sworde, do suffer lesse payne in dying, then they that die with hunger [for these fade away] i, they seele their torments a long time dying by little and little [being striken thorough] i, wounded at the heart [for the fruites of the earth] i, for want of such soode as the earth ordinarily doth yeelde vnto the sonnes of men.

Doctrine. [are better, &c.] hee dyeth the most paynfull death whose deadly wounds do longest (though not so violently) pinch them: for the reasons, and vie hereof, see verse

6.doctr. 3. of this chapter.

Doctrine. [striken thorough] Hunger pearceth the heart of man with as sensible payne, as doth a sharpe sworde. The reason is, because, it doth directly fight against the life of man. The vie is to teach vs, first, when so ever God pincheth vs there with all, to acknowledge that hee threatneth the taking of our lives from vs. Secondly, to confesse Gods great mercie

mercie to vs, when he giueth vs plentie of food, and to praise him for it.

of the earth, nor benefit by it, without the Lord fee it meete, and give a bleffing thereunto. The reason is, because, the earth is the Lords, and the sulnesse thereof, Pfal. 24. 1. who maketh it barren or fruitfull at his pleasure. The vse is, first, to reprove them that thinke their owne industrie sufficient to make them rich, and procure them soode, not considering that without the Lordes assistance all our early rising is in vaine; Pfalm: 127. 2, 600. Secondly, to teach vs, still to vse all good meanes, and yet therein to beg of Gods hand, our dayly bread.

Verse 10. [The hands of the pitifull momen]i. The hands of those womenwhich were naturally full of tender compassion [hane boyled their owne children]i. have been employed in dressing and seething the fruit of their owne bodies [they were meat unto them]i those same children were the soode that those compassionate mothers did eate [in the destruction of the daughter of my people] i. in that time when Ierusalem was

destroyed.

Doctrine. Generally out of the whole verse, The good nature that is in mankinde, is not able to direct the same vnto any good course, if the Lord doe give it over vnto it selfe. The reason is, because, first, nature is so corrupt, that it can doe no good thing of it selfe. Secondly, GOD is the onely dooer of all good things, and he alone enableth what instruments he will to performe the same, 2. Cor. 3.5. The vse is, first, to reprove them that thinke GOD can be served in acceptable manner by our meere naturall things, as they vse to speake. Secondly, to teach vs not to rest vpon any thing that is in our selves, be it never so glorious, but to seeke to God alone for grace to doe what sower we defire should be accepted in his sight.

nto man but (if GOD stay him not) he will destroy it, for the preservation of his life. This did Sathan know and al-

leadge,

leadge, lob 2.4. The reason is, because, naturally life is the dearest vnto vs, to the preservation and good whereof all things are vsed by mankinde. The vse is, first, to reprooue them, as being farre from the course of nature, that for some griefe conceived doe goe about to kill them felues, and fo to take away that life, which in nature should be deare vnto them. Secondly, to teach vs, fo to make all things serue for the maintenance of this life, as that wee still craue the direction of the Lord therein, else shall we make an Idol of life, and commit many finnes to preferue it.

[The Lordhath accomplished his indignation] i.he hath left Verse 11. nothing vndone that might adde vnto the declaration of his anger: for the hebrew word fignifieth to make perfect, fo as nothing be wanting he bath powred out the fierceneffe of his anger]i. he hath aboundantly declared the extremitie of his displeasure [he hath kindled a fire in Sion which bath denonred the foundations thereof i.he hath fent a confuming flame into Ierusalem, which doth not onely burne the tops of houfes, but even vtterly wasteth the foundations, leaving no

markes of it, nor any hope of restoring it.

Dollrine. Generally out of the whole verse. Wherein the expressing of the same thing by so many kindes of severall speeches, reacheth vs this doctrine. Though Gods punishing hand be heavie vpon vs, yet are we hardly brought to a thorough acknowledgment of our finnes that deferue the fame. The reason is, because, first, wee are most blind to discerne our owne corruptions. Secondly, we are naturally addicted to blame others rather then our selues, Gen. 3.12.6c. The vse is, to teach vs, when soeuer we are in any affliction, to labour our owne hearts to confesse the cause thereof to be our owne finnes, and to learne to amend them.

Doctrine. [accomplished] The Church of God endureth 2 more trouble in this life, then any other people : for the rea-

fon and vie hereof, see Chap. I verf. 12. Doct. 5.

Doctrine. [accomplished &c. fiercenesse &c.] When Gods punishing hand is vpon vs, wee thinke our selues to suffer so great paine as God can lay vpon any. The reason is, because,

first,

first, we measure Gods infinite displeasure by our owne seeling and capacitie. Secondly, we are so intentiue upon that we seele, as we regard not with due consideration any other torment. The vse is, first, to let us see our natural corruption, that teacheth us to judge of all things by our present seeling. Secondly, to teach us, if we will with patience beare our present trouble, to consider duely of that which we might yet suffer about this, if God should deale with us after our owned deservings.

Doctrine. [foundations] God often bringeth his Church into such outward miserie, as it seemeth to be in a desperate estate, not possibly able to bee recoursed: Examples hereof are, the Israelites at the red Sea; and in the booke of Indges often, &c. The reason is, because, first, he would not have his people to rest vpon any worldly or outward strength. Secondly, that he might more cleerly be seene to be the deliverer of his servants. The vse is, first, to reprove them, as not being rooted in the trueth, who sall away in the time of trouble. Secondly, to teach vs never to despaire what sever calamitie wee sall into, seeing GOD bringeth his people as low as may be, and yet restoreth them againe.

Verfe 12.

[The Kings of the earth, and all the inhabitants of the habitable world would not have believed] i. no naturall man, whether King or other would ever have believed if it had been
told him aforehand [that the adversarie and enemie] i. that
those that were against the Iewes, and hated them [should
have entred into the gates of Ierusalem] i. could ever have
been able to have prevailed against that samous citie, which
was not onely in it selfe so strong, but also had been so wonderfully protected from above, that all the world admired
it.

Doctrine. [could not] God doth now and then so humble his people, as their very aduersaries could not imagine it should ever have been so. The reason is, because, first, they ively according to naturall reason. Secondly, he will show his wonderfull power in all things, especially in the guiding of his Church. The vse is, to teach vs, not to regard the

the judgement of naturall men, but to looke vnto the Lord, and to magnifie his wifedome in his wonderfull waies.

Doctrine. [should have entred] There is no place so strong, but the enemie thereof shall prevaile against it, when God seeth it meet. The reason is, because, first, one people cannot fortisse themselves so strongly, but they may be affailed by others as strong as they. Secondly, they are alwaies strongest whom the Lord doth assist. The vie is, to teach vs, never to thinke our selves safe, be our walles so strong as may bee, except the Lord bee with vs: and therefore to seeke especially to be protected under his wings; so shal no adversaries prevaile against vs.

[For the sinnes of her Prophets, and iniquities of her Priests] Verse 13.

i. The cause that moved the Lord to deale thus with Ierusalem was, the height of sinne in the whole people, yea even in
the teachers, that should have guided them to all good
things: for he doth not exempt the other people, but conuinceth the sinnes of all, by the instance of the Prophets and
Priests [that have shed the blond of the inst, in the midst of her]

i, that have growneto such an height of sinne, as to shed the
bloud of such as walking more vprightly then they did, re-

proued their disobedience.

Doctrine. Generally out of the whole verse. When the teachers of the people are wicked, it is a signe that the generall number of the whole people is growne farre from the right way. The reason is, because, first, very shame keepeth teachers from many sinnes, vntill they bee growne into custome among the people. Secondly, such teachers are vsually sent of God among a people, as a speciall punishment for their grieuous sinnes against the Lord: see Chapt. 2.vers. 14.Doct. 2. The vse is, to teach vs, to mourne exceedingly for the estate of that people which hath such teachers, and for our selues if it fall to our lot.

Doctrine. [Prophets, Priests, &c.] These were of that calling and Church to whom God gaue greatest priviledges, and yet prove ring-leaders to all euill; teaching vs this doctrine. The promise of Gods presence, was never tyed to a-

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hed in his obedience. The reason is, because, first, it was none otherwise tyed vnto Ierusalem. Secondly, els should God be bound to retaine often a denne of theeues in his fauour. The vse is, first, to reproue the dotage of the Papists, that imagine grace to be tyed to Rome, and the successors of Peter there, (who yet shall neuer proue that euer he was there) though they can neither couince it by the likelihood of doctrine that Peter taught, nor life that Peter led; but are euidently most contrary to him in both. Secondly, to teach vs, not to rest vpon the bare title of the Church, or ministerie of the Gospell: for euen the builders thereof may proue the captaines to the greatest mischiese, Psal. 118.22.

Doctrine. [iniquitie of &c.] Foule spots and grosse sinnes may be in the sace and principall members of a true visible Church: for the reason and vse hereof, see Chap. 1. vers. 9.

doct. 2.

- Church doe grow so farre, that the maintainers thereof proceed to shed the bloud of them that withstad the same, there can nothing be looked for, but desolation and ruine. The reason is, because, first, that is the highest of sinne which God vesteth alwaies to punish. Secondly, God did still deale so with the Israelites, who were a patterne of the visible Church for euer. The vse is, to teach vs, first, that it is a hainous sinne to goe about the shedding of the bloud of brethren. Secondly, that that Church is in a daungerous case, whose governours persecute those that reproue and stand against their corruptions.
- Verse 14. [They have mandred as blind men in the streetes] i. They have walked vp and downe as though they sawe nothing [they were polluted in bloud] i. and they regarded not the vn-cleannesse which they should have shunned [because they could not but touch their garments] i. the pollution was so generall that they could not auoyd it: the sense, in short is, that the sewes were so blind in knowledge, that every example of sinne led them to euill: which for want of grace they could

could not refraine from.

Mrusted in the true knowledge of God, are as blind in matters of religion, as the blind man in seeing what is before him in the way. The reason is, because, first, the natural man perceiueth not the things of the spirit of God, such as religion is, 1. Cor. 2.14. &c. Secondly, they doe erre that knowe not the Scriptures, Matth. 24.29. The vse is, to teach vs, first, that we are naturally farre (be we neuer so wittie) from religion, seeing we are blind therein. Secondly, so carefull as we are to discerne of the right way to heaven, to be so diligent

to grow in the knowledge of the word of God.

Doctrine. In that this followeth vpon the wickednesse of the Prophets and Priests, were learne this doctrine. An vn-conscionable Ministerie begetteth ignorance, and all vngod-linesse in the people. The reason is, because, first, such are v-sually sent in Gods indgement to leade them to believe lyes, 2 Thess. 2. 10.60. Secondly, the people are naturally inclined easily to follow that teacher which leadeth vnto evill. The vse is, first, to reproue them that thinke an ignorant, or a prophane Ministerie any way tollerable in Gods Church. Secondly, to teach vs to pray to God, & vse all good meanes that we may have such a Ministerie, as may both teach vs the waies of godlinesse, and goe before vs in the practise of the same.

Doctrine. [were polluted] In that this followeth vpon their blind ignorance, wee learne this doctrine. The ignorance of the true knowledge of God, is the readie way to all iniquitie. The reason is, because, first, wee cannot know what is sinne, but by the knowledge of the lawe of God, Rom.7.7. Secondly, where there is no knowledge, there is no conscience of sinne; for conscience is nothing els, but the vnder-standing of Gods will, whereunto the heart doth consent. The vie is, first, to reproue the Papists that make ignorance the mother of deuotion; and carnall people that make no care to attain to the knowledge of God. Secondly, to teach vs, so carefull as wee are to approve our selves truely to feare Aa 3 the

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the Lord, to be so diligent not only in vsing all good meanes our selues to growe in the knowledge of Gods will, but also to draw others vnto the same.

Mord, and live among an vngodly people, cannot but be defiled with their finnes. The reason is, because, first, the godly that have the greatest knowledge and most grace, can hardly awoyd the infection of euill example. Secondly, we are naturally proane to followe the ill presidents one of another. The vie is, to teach vs, first, the cause why people generally be so prophane; even because they easily learne evill one of another. Secondly, to awoyd to the vttermost of our power the familiaritie with the vngodly; seeing hee that treadeth vpon coales must needes be burned, Prover. 6.28.

Verse 15. [Depart ye (euery one that is) polluted] i. get you gone you wicked and sinfull people [doe they crye unto them] i. the enemies in a mockerie do say thus aloude vnto them [depart ye, depart ye] i. be gone in all the haste [touch not] i. meddle not with any thing of ours [for they did slee and mandered] is they made haste, and knew not which way to goe [they said among the beathen] i. they vsually having no ground for it, spake thus to the people, when they came [they shall not adde to remaine as strangers] i. The Iewes shall abide no longer amongst the Nations.

Dollrine. [polluted] The professors of the trueth, when God giueth them ouer vnto themselues, doe become so odiously sinfull, as their enemies shall crye out of them for it. The reason is, because, first, they have no power to refraine from euill, but onely from the Lord. Secondly, God giueth the wicked to see and exclaime against the sinnes of professors, though they be blind in their owne. The vse is, to teach vs, carefully to walke according to our profession, lest we become odious both to God and men.

Doctrine. [wandered] When wee regarde not to walke in the trueth, God wil give vs over to do we know not what, and wander we cannot tell whither. The reason is, because, first, it is a branch of his judgement threatned to fall vpon

men in that case, Rom. I. 28. &c. Secondly, hee will let them see in their owne experience, what a miserable way they walk in, that have not him for their guide. The vse is, to teach vs, not only to labour to increase in the knowledge of Gods will, but also in a sincere practise of the same, seeing he only shall enter into the kingdome of heaven, that doth the will of the father which is in heaven, Mat. 7.21.

Doctrine. [shall not adde, &c.] Wee are easily brought to flatter our selues, and to promise our selues much selicitie. The reason is, because, first, wee doe not rightly weygh the waight of Gods anger, and the desert of our sinnes. Secondly, our affections labour to bee perswaded of that they desire to enioy. The vie is, to teach vs, first, to reproue such vanitie both in our selues and others. Secondly, to looke rather for more and more heavy things: so shall our present miseries be patiently borne, and greater, if they come, daunt vs the lesse.

Dollrine. [they fayd] It is a great fault for him that professes to make conscience of his word, to report that which he hath no ground for. The reason is, because, first, it is a marke of a busie bodie, to imploy himselfe where there is no neede. Secondly, it argueth the heart to be most light and vaine, that setteth the tongue on worke with such vncertain things. Thirdly, it is cause that many vntrueths bee reported, and consequently of many sinnes. The vse is, to teach vs, as in all things to be flow in speaking, so especially in vncertaine reportes, lest wee make our selues, and so our profession for our sakes, subject to the mocke and reproch of men.

[The angrie countenance of the Lord hath scattered them] Verse 16.

i. and yet the Lord hath made hauocke of them and dispersed them into all Nations [and will not adde to regard them] i. hee will have no more respect vnto them as hee had in sormer times [they have not accepted the face of the priests] i. their enemies have not regarded the teachers of the lawe among them [they have not shewed favour unto the ancients] i. they had no respect to pitie the olde people, that for their

age

age should have been reverenced. The meaning is, the Iewes have little reason to flatter themselves, seeing they are so greatly dispersed, and their soes be so cruell vnto them, as

that they neither forbeare age nor fexe.

Doctrine. Generally out of the whole verse, being a reafon to shew their vanitie expressed in the sormer. Man often
flattereth himselse, and is secure when hee hath no reason
thereunto, but cleane contrarie. The reason is, because, first,
the corruption of our nature is prone thereunto. Secondly,
GOD often giueth vs ouer into that disposition, as a just
recompence and punishment of some former sinne. The vse
is, to teach vs, diligently to looke into our selues, and the maner of Gods dealing with vs, that wee may scarne to walke

warilie, and not carelelly as many doe.

Doltrine. [fcattered them] It is an argument of Gods anger against his people for their sinnes, when hee scattereth them so, as they cannot assemble to prayse and worship him as in sormer time. The reason is, because, first, the contrary is called his presence, and his face, in the scriptures, Pfal 42. 2, &c. Secondly, it is the meanes to drawe vs to all euil, as the contrarie is to all good things. The vse is, first, to reproue them as most sencelesse of their owne estate, who being in this case make no reckoning of it. Secondly, to teach vs, when it salleth out to be our lot, not onely to acknowledge our sinnes to have caused it, and therefore to learne amendment thereby, but also to thirst after the recoverie of the exercises of religion againe, with the greatest longing that may be, Pfal. 42.1, &c. 84.2, &c.

Doctrine. [not accepted] It is a figne that Gods anger is hot against his people, when the aduersaries have no pitie vpon any sorte of them. The reason is, because according to the measure of his anger, is the surie of the foes. The vse is, to teach vs, to bee humbled when wee see our aduersaries strong and malicious, seeing it argueth Gods anger to be

exceedingly prouoked against vs for our finnes.

Verse 17. [Yet wee, our eyes are consumed for our vaine ayde] i notwithstanding all these miseries, we doe exceedingly gaze aster such helpe as is neuer able to succour vs [in our looking we looked to anation that could not saue us]i. we thoroughly set our eyes vpon a people that had no power to deliuer vs, meaning the Egyptians. 4 4901111011) 313111 A

Destrine. Generally out of the whole verse. It is a grieuous sinne (when we are smitten with Gods hand for our finnes) to feeke after mans helpe, and not especially vnto the Lord. The reason is, because, first, it spoyleth GOD of his right (in fauing the oppressed) as much as is in them. Secondly, it argueth an exceeding measure of Infidelitie that is not driven away by such sharpe corrections. Thirdly, it standeth against Gods purpose who in smiting seeketh to have vs looke vnto him for helpe. The vieis, to teach vs, in all our afflictions to seeke vnto the Lord that smiteth, and not to rest vpon the instruments, who can doe nothing but according to his appointment.

Doctrine. [vaine helpe] It is a vaine thing for a man in his distresse, to seeke vnto worldly helpe, except hee principally feeke vnto the Lord. The reason is, because, man can doe vs no further good, then God enableth him vnto, which shal be nothing (to our cofort) if by feeking to them we neglect him. The vie is, first, to reproue the vanitie of man that thinketh himselfe safe if great and strong outward meanes. befor him, and to goeth no further, Secondly, to teach vs, whefoeuerwe look to have these worldly means blessed vnto vs, to feeke first vnto the Lord for his ayde, in whole fauour

they shall doe vs good; els not.

Doctrine. [are consumed] Man is farre more attentiue 3 and diffigent in an vnlawfull course, then in that way which is good. The reason is, because, his whole naturall force affisteth him in that which is euill, but is against him in that which is good Hence it is that false Prophets, and Idolaters have shewed more vehemencie in their falshoode, then Gods servants in the trueth. The vse is, to teach vs, to bee provoked to all forwardnesse in wel-doing by the vehemencie that wee fee in them that walke in cuill wayes.

[They hunt our steps, that we cannot goe in our streetes] i. Verse 18.

we are so farre from having the freedome of our countrey, that beeing besieged wee dare not goe in the streetes of the citie, such is the diligence of the enemie to doe vs harme [our end approacheth] i. These extremities are an apparant signe that we shall shortly be consumed [our dayes are fulfilled, for our end is come] i. we have continued our time appoynted, for now we are overthrowne for ever.

Doctrine. [they hunt] The adversaries of the trueth are most diligent and skilfull in seeking the harme of Gods Church. The reason is, because, first, Sathan their schoole-master is of great malice and experience. Secondly, they theselves do set their minds wholy therunto. The vie is, to teach vs, first, never to be secure, seeing the adversarie still seeketh our harme. Secondly, to beware of him even then when he pretendeth greatest friendship vnto vs.

Doctrine. [our end, &c.] When God giveth the adverfaries power every way to vexe vs, it is a figne that desolation is at hand. The reason is, because, Gods savour or angeris discerned by the overthrow or strengthening of our enemies. The vse is, to teach vs, when soever wee fall into the enemies hands that deale cruelly with vs, to assure our selves, that either we must by vnfayned repentance prevent it, or our vtter desolation approcheth.

i. those that pursue vs, are swifter then the Egles that flie in the ayre [they pursued vs vpon the mountaines] i. they followed and ouertooke vs in the mountaines [and layd waite for vs in the desarts] i. they did secretly lay ambushes in the wildernesse. The meaning is, that whether they fled to the mountaines, or hide themselves in the woods, the enemies had still meanes to overtake them and to finde them out.

Doctrine. [lighter] When GOD setteth the wicked on worke to afflict his servants, they doe it with great dexterity and readinesse. The reason is, because, first, hee that is the author of all power and skill, assisteth them. Secondly, they have power given them to doe that which naturally they do thirst after. The vie is, to teach vs, when it salleth out so with

with vs, to looke vnto God who giueth them abilitie to vexe vs, and not vnto them, who can doe nothing without him.

Doctrine. [the pursued us &c.] When the hand of God is against vs, it is in vaine for vs to feeke vnto, or rest vpon any outward helpes or meanes of refuge. The reason is, because, first, all places and meanes are within his reach. Secondly, all fecond causes serue to performe his pleasure. The vse is to teach vs, to sceke first to have his favour and affistance, so

shall the outward meanes be profitable vnto vs.

[The breath of our nostrils]i. the meanes under which we Verse 20. breathed, and lived the anounted of the Lord i the King appoynted of God to be a figure of the Meffiah: for fo were all the Kings of the Iewes, especially the posteritie of Danid, Pfal.84.10. and I.Sam. 2.10. [is taken in their pits] i is apprehended in the grinnes of the aduerfaries, Ierem. , 2.8,9. [of whom we [ayd] i. by whom wee promised our selues thus much good [in his shadow] i. being refreshed with his ayre, as with a shadowe in the heate of our extremities [we shall line among the Gentiles] i. we shall not be vtterly destroyed,

though we be scattered into divers Nations.

Doctrine. [the breath &c.] The office of the King, and fo of every Magistrate is, to protect and preserve the people in fafetie and peace, euen as the breath that wee drawe in at our nostrils, giveth life and health vnto the bodie. The reason is, because, first, God hath given them power for the good, and not the harme of the subjects. Secondly, they are Gods Lieutenants, who is the prefernation and safetie of all his creatures; in which respect they are called Gods, Pfal. 82.1 6. Thirdly, els are the people subject to fall into all euils, Indges 17.6. Prouer. 29.12. The vie is, to teach all Kings and Magistrates to know, that God hath not given them their authoritie to tyrannize, or wrong the people; neither to maintaine them in idlenesse and vanitie; but to doe iustice to all, protecting every one from wrong, els shall their account bee heavie. Secondly, to teach vs that bee subjects, not onely to bee obedient for conscience sake, vnto all the lawfull ordinances of Princes, seeing they are appoynted of God ouer

vs for our good; but also to pray for them, that vnder them we may live a quiec and peaceable life, in all godlinesse and

honestie, 1.Tim.2.2.

Doctrine. [taken &c. Kings and Princes when they finne against the Lord, are subject to his punishing hand as well as meaner people. The reason is, because, first, God is no accepter of perfons. Secondly, they have no more priviledge promised them then others; but destruction is threatned to the being disobedient with others, I. Sam. 1 2.2 5. The vie is, first, to reprone them that, to flatter Princes, doe perswade them that they are persons exempted from punishments; and therefore doe denye those meanes which God hath appointed for the good of all his feruants in generall, to belong vnto them. Which kind of people giuing libertie vnto Princes to doe what they lift, are the greatest enemies that Princes can haue. Secondly, to teach Princes to looke for Gods hand against them, whensoever they walke in cuill waies: for so was it with all the posteritie of Danid, that followed not the lawes of the Lord, but did euill in his fight.

Doctrine. [of whom we said] It is the nature of man to promife himselfe al assurance, when the outward meanes seeme strong for him. The reason is, because, first, carnall reason doth regard nothing but the outward meanes. Secondly, Satan laboureth to make vs secure thereupon, and not to looke any further. The vse is, to teach vs, neuer to thinke any outward meanes so sure, but GOD can (and in his displeasure will) deseate them: and therefore to seeke principallie to

him.

hearts too much vpon outward things, hee vieth vtterly to take them away from them. The reason is, because, first, els they will forget to relie vpon him, as they should. Secondly, he loueth them, and will enforce them from all affiance, sauing himselfe: this is the cause that he often taketh from his children their strength, health, dearest friends, infants that they loue most, &c. The vse is, to teach vs, so to loue and delight in these things, as we put our principall assume in the Lord.

Lord, and not be drawne from any duetie of godlinesse, but rather prouoked thereunto by them; els(if the Lord loue vs) he will either take them from vs, or make them grieuous crosses vnto vs.

[Reioyce and be glad] i. take your pleasure vpon vs while Verf 21. God giucth you power ouer vs[O daughter Edom, that dwelless in the land of Vz]i. O all ye our enemics, and especially you Edomites that doe dwell so neere vs, and have been so cruell against vs, Pfal. 137.7. [the cup also shall passe through what thee] i. the rod of Gods afflicting hand for that is meant by cup) shall not bee all powred out for me, but thou shalt have thy share in it [thoushalt be drunken] i. such abundance of Gods punishments shall light on thee, as shall vtterly owerthrow thee [and shalt shew thy nakednesse]i. thy filthinesse shall appeare vnto all men.

Doctrine. [Reiogce] The godly must take it patiently that the wicked doe triumph and reiogce ouer them, when God doth humble them by afflictions. The reason is, because, first, they know it to bee the Lords doing. Secondly, they knowe that the wicked doe but according to their nature. Thirdly, they are assured that God will looke vpon it in his due time, to deliuer them, and punish their enemies. The vse is, to teach vs, with patience to beare the reproaches of the wicked,

praying to the Lord to looke vpon it, and redreffe it.

Doctrine. [Edom that dwellest & c.] Of all the aduersaries that Gods people have, those are the cruellest, that in outward respects are the neerest vnto them. The reason is, because, first, they knowe best their corruptions for which they are afflicted, and the waies to doe them most harme. Secondly, that God might make the rod the heavier, that they may the more earnestly seeke vnto him. The vse is, to teach vs, if we truely feare God, to looke for enemies even of those that are of our owne houshold, Matth. 10.36 for by them shall we learne the greatest measure of patience, seeing they will exercise vs most often.

Doltrine. [the cup also &c.] Whatsoeuer afflictions the Lord laieth vpon his people in this life, the wicked shall bee Bb 3 punished.

punished therewith, in their time. The reason is, because, first, Gods instice cannot let them escape vnpunished, seeing they continue therein without repentance. Secondly, indgement doth begin at the house of God, 1. Pet. 4.17. therefore it must end with the vngodly. The vse is, to teach vs, patiently to be are afflictions, seeing God will shortly cause the cup to passe from vs to our aduersaries.

Doctrine. [drunken] Though the Lord spare his enemies til he have corrected his servants, yet wil he overthrow them with a large measure of his judgements in his due time. The reason, and vse hereof is, the same with the last do-

ctrine.

Doctrine. [shew thy nakednesse] The wicked when God layeth his punishing hand vpon them, doe most notoriously manifest the heynousnesse of their sinnes. The reason is, because, first, they have no grace to take it patiently, but doe rage at it. Secondly, Gods hand is never vpon them for their comfort, but to crush and confound them. The vse is, to teach vs, if we will shew our selves to be valike the wicked to take afflictions patiently, which they cannot doe.

finnes (as vers. 6. for the word properly signifieth sin) shal as cortainly have an end, as if it were finished already [ô daughter Sion] i. O people tender & deare vnto me [he will not adde to cause thee to goe into captinitie] i.he will not still continue & increase thy punishment [hee hath visited thine iniquitie O daughter Edom] i. he will as certainly powre out his vengeance vpon thee, as if it were done already (for the Prophets vse the time past when they foretell things to come, to declare the certainty thereof) O Edom most choyce and dayntie at this present [hee hath carryed thee away for thy sinner] i. he will surely drive thee out of thine owne land for thy great wickednesse.

God layeth vpon his people be neuer so many and heavie, yet shall they come to an ende in due time. The reason is, because, first, God cannot be angrie with his people for ever.

Second-

Secondly, they sufferenely in this life, which is but shorte. The vse is, to teach vs, sirst, with patience to beare what soe uer he layeth vpon vs, seeing it shall continue but for a time. Secondly, not to despayer under the waight of afflictions, seeing GOD will one day wipe all teares from our eyes.

Doctrine. [he hath visited thine, &c.] Whatsoeuer afflictions the Lord layeth vpon his children in this life, the wicked shall bee punished therewithall in their time, for the reason, and vse hereof, see verse 21. doctr. 3. of this chapter.

the wilders, the reaching of the contract of the contract of the right and

The fifth Chapter.

Emember O Lordwhat is come upon vs]i. Verse s.

O thou that rulest al things, cal to mind what grieuous things wee do suffer [be-bolde and looke upon our reproach]i. see with consideration, how wee, whome thou hast chosen for thy peculiar people to have thy own name called upon

by vs, are become the scorne of all men.

Doctrine. Generally out of the whole verse. The principall desire of the godly is, that the Lord would weigh their estate. The reason is, because, first, they know him to bee a righteous sudge, ever dealing favourably with his people. Secondly, their consciences doe tell them, that not with standing they are grieuous sinners agaynst the Lord, yet the enemies abuse them for the trueth sake. The vie is, to teach vs, in all our distresses to repent vnsaynedly for our sinnes against the Lord, so may wee with good consciences come with him with our complaints in our miseries.

Out of this verse may also bee gathered the 3.4 and 5.

doctrines of chap. I verfa I.ve her sprint your deliver

[Our possession is turned unto strangers]i. Our landes are Vers.2.

taken from vs, and given to others four houses unto forrenners]i. our habitations are enjoyed by those that have no

manner of right vnto them.

Doctrine. Generally out of the whole verse, God sometimes bringeth his people to so low an ebbe in the things of this life, as he neither leaveth them possessions, nor houses. wherein to shroud themselves. The reason is, be stufe, first, the things of this life are no part of that promise which he hath made peculiarly to them. Secondly, he will let them see that they have no cause to put confidence in worldly things. The vie is, to teach vs, first, neuer to promise our selues any affurance of the things of this life. Secondly, to learne whenfoeuer the Lord taketh them from vs , to make leffe account. of them, and to repose our affiance more wholly in him.

[We are orphanes, and have no fathers] i. our fathers are either killed with the sword, or dead with the pestilence; and so many of vs are left without succour or protection four mothers are as widowes] i. not onely wee are fatherlesse, but also our mothers are as desolate widdowes, deprived of their

husbands, the stay and comfort of their life.

Doctrine. Generally out of the whole verse. It is a gricuous punishment of God, and much to be lamented, when God maketh many children fatherleffe, & wiues widdowes in any Nation. The reason is because, first, a special strength of the whole common wealth is taken away, when housholders are cut off. Secondly, it is a meane to fill the Church with all disorders, when fathers of families that should rule eucry one his houshold, be taken away. The vie is, to teach vs, whenfoeuer we fee God to deale fo with our countrie or our selues in particular, to acknowledge it his heavie hand vpon vs for our finnes, and to learne amendment by it.

Verse 4. [We drinke our waters for money]i. euen water, that is vfually common, we are constrained to give money for, yea, though it were of that which was our owne [our wood commeth to usby a price]i. we are glad to buy againe that wood,

which they have taken by violence from vs.

Doctrine. Generally out of the whole verse, Gods people

Verse 3.

are often constrained to buy the benefite and vse of that which is their owne. The reason is, because, first, God will make hereby the world more hard vnto them, that they may learne to looke vnto him the more carefully. Secondly, that the wicked, when God giueth them power ouer the godly, may shewe the crueltie of their disposition more manifestly. The vie is, to teach vs, to take it patiently, as the lot that God hath appoynted vs, when such extremities doe fall vpon VS.

[Those upon our neckes, persecute vs] i. those that sit ouer Verse 5. vs and presse vs downe, doe follow all extremities against vs [we are wearied, and it is not suffered us to rest] i. we are greatly toyled with miseries on every side, and yet have weeno

time of breathing or refreshing.

VODED)

Doctrine. [upon our neckes] In that they were stiffe-necked and refused to beare the Lords yoke, and thereupon are giuen ouer to beare this heavie condition, we learne this doctrine. When Gods people doe begin to refuse his yoke which is light and easie, he will lay a more grieuous burthen vponthem. The reason is, because, first, he will let them see by experience, that to serue him is the sweetest life. Secondly he loueth them, and therefore doth correct them with the rods of men. The vie is, to teach vs, in all our afflictions to acknowledge the heavie hand of God to be most justly prouoked against vs by our owne sinnes.

Doctrine. [not suffered us to rest] The wicked are neuer fatisfied, but doe still continue their hatred against the godly: for the reason and vie hereof, see Chap. 3. vers. 1 4 doct. 6.

We have given our hand to Egypt] i. we have stretched out Verse 6. our begging hand to the people of Egypt [to Ashur to bee fatisfied with bread] i. yea to the Assyrians, our greatest enemies, haue wee fought for necessarie reliefe; such is our miferie.

Doctrine. [we have given] It is lawfull for our necessarie helpe in the things of this life, to vie the affiltance of those that be our enemies. The reason is, because, first, the matters of this life are given of God to the just and vniust, to be vsed

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of all the sonnes of Adam, for the reliefe of every particular. Secondly, the godly are the proper owners of all things in the world, & to seeke them when they need them, of whom-soever God maketh the treasurers thereof. The vse is, first, to reprove them that thinke it not lawfull to buy and sell with, or to bee any way beholden vnto the wicked. Secondly, to teach vs, to vse them when other meanes are denied vs, lest we tempt God in despising the meanes.

Doctrine. [to bee satisfied with &c.] Gods people may come to that want in this life, as to begge their bodily food: for the reason and vse hereof, see Chap. 4. vers. 4. doct. 4.

Verse 7.

[Our fathers have sinned, and are not] i. our ancestors did transgresse Gods commandements, and yet they are out of the miseries of this life [we beare their sinnes] i. we being the sinfull seede of that sinfull generation, doe beare the punishment of their sinnes, and of our owne, according to that Exodus 20. 5. Iere. 3 2.1 8. not that the sonnes are punished for their fathers sinnes: for this is alwaies true, the soule that sinneth shall dye, Ezech. 1 8.20. neither shall the father dye for the sinne of the sonne, nor the sonne for the sinne of the sather: but the meaning is, that for simuch as they are not only guiltie of their owne sinnes, but also of their sathers, in that they did succeed them in their iniquities: therefore had their sathers lesse punishment, and the heavier burthen lieth vpon them.

Doctrine. Generally out of the whole verse. When divers generations continue in one sinne, the Lordvseth to punish the latter more severely then the sormer. The reason is, because, first, the sonne should feare to doe the like, when hee seeth his fathers sinne, Ezech. 18. 14. cls is his sinne more heynous. Secondly, the longer Gods patience is abused, the greater heape of vengeance is deserved. The vse is, to teach vs, not to stand upon this; we will doe as our foresathers have done: for if we sinne as they did, we must be punished more severely then they were.

Verse S. [Sernants doe rule oner vs]i. wee are not onely vassals to the Princes, and great men that are our enemies; but even

euery

rescueth vs from their hands] i. though every man doe vs wrong, and vile sellowes abuse vs, yet no body hath any care

to helpe vs, or to doe vs any iustice.

authoritie doe set themselues to vexe the godly, every seruant and vile sellow will be ready to adde to their miseries. The reason is, because, first, all the wicked are of one disposition, whether they bee high or lowe. Secondly, vngodly ones will flatter the rulers, and bee ready to doe that which will like them, especially if they be evill. The vie is, first, to teach magistrates to take heede what they doe, seeing the people be ready to sollow them in all evill, for which (as well as their owne) they shall answere at the day of account. Secondly, to teach vs, when rulers set themselves against vs for wel-doing, to looke for the enmitte of their servants, and of the multitude also.

Doctrine. [none rescueth] God often layeth great miseries vpon his people, and denieth them al meanes of deliuerance: for the reason and, vse hereof, see chapt. 1. vers. 7. doctr. 3.

[In our lines] i. with the toule of our foules, or with the Verse 9. danger of our lines [we have brought our bread] i. wee have procured vnto our selues soode [before the drynesse of the wildernesse] i. by reason of the barren, and dangerous pla-

ces, where we were constrayned to liue.

Doctrine. Generally out of the whole verse. The godly do often get neessarie soode, with the greatest danger and difficultie that can be. The reason is, because, first, the worlde, and all the sauourers thereof are against them. Secondly, God would make them thoroughly wearie of this worlde. The vse is, to teach vs, not to wonder, or be amazed, when every worldly thing goeth against vs, but to looke for it, as our share allotted vs in this life.

[Our skinnewas blacke as an onen] i. Our bodies waxed Ferse 10. blacke, even as doth an oven, being continually beaten vpon with the flame of the fire, that is within it [with the florms of famine] i. with that exceeding sharpe and continual hun-

Cc 2

ger that maketh vs, as it were weather-beaten with continu - all stormes.

Doctrine. Generallie out of the whole verse. The afflictions of Gods people doe often worke a great alteration in their bodies. The reason is, because, first, they are exceeding vehement. Secondly, God will often haue them seene (as it were) in their countenance, for the example of others. The vse is, to teach vs, to looke for afflictions from the Lord, both vpon our bodies and soules; and when we see them vpon others, to profite by them, as the good childe doth, when he seeth his brother beaten.

Verse11.

[The women were defiled in Sion] i. The honest and sober matrons did the enemy force and abuse to satisfie their filthy lust, even in the holy place, dedicated to Gods especiall feruice [the virgins in the cities of Indah] i. yea and the maydens also in every place where they came, and in the cities

that they did ouercome.

Doller. Generally out of the whole verse. There is no acte so filthy, or odious, which the wicked will not do, to accomplish their owne desires. The reason is, because, first, God giueth them ouer to worke al wickednesse with greedinesse. Secondly, Sathan ruleth them, who is shamelesse himselse, and so maketh he all those that are wholly guided by him. The vse is, to shew vs, vnto what horrible condition man commeth, when God leaueth him vnto himselse. Secondly, to teach vs, not to trust such as we see given over vnto sinne, no not in those things that shame and civil honesty forbiddeth them to abuse themselves in.

Verse 12.

[The princes are hanged up by their hands] i. they make no more reckoning of the honorable men among vs, but doe e-uen hang them up like dogs [the faces of the aged are not honored] i. the reverend olde men and ancient matrons have no kinde of duetie done them, but are utterly despised, as the rest of the people.

Doctrine. Generally out of the whole verse. When God stirreth vp the wicked to bee his scourge to punish his people, they have no respect to favour one degree or sexe

more

more then another. The reason is, because, first, hee that is no accepter of persons doth set them on worke. Secondly, they are generally sinful in great measure before such a rod commeth upon them. Thirdly, the wicked seeke to satisfie their desires upon all, ouer whom God giueth them power. The vse is first, to reproue their vanitie that flatter themselues in their sinnes, thinking they shall not be punished among other sinners, because they are great ones, rich, or aged. Secondly, to teach us, of what condition soeuer wee be, to preuent the Lords punishing hand by repentance, or els we shall be sure to feele it extreamely, when our sinnes are at their height.

[They tooke the young men to grinde] i. they made our Vers. 13.
goodly and strong young men to grind in the mill, a worke
that Asses were viually put vnto, being most painful, & most
abiect worke [the boyes fell under the mood]i. they caused the
young youths to beare such burthens of wood, as the very
weight thereof crushed them downe, because they were not

able to stand under it.

Doctrine. Generally out of the whole verse. When the wicked doe tyrannize ouer the godly, they seeke to serue their owne turnes with them, with greater crueltie then they doe with the bruit beasts. The reason is, because, they beare a hatred vnto them; so as, euen their mercies are cruell. The vse is, to teach vs, to pray vnto God, that hee would neuer give vs ouer into their handes, or if hee doe, to give vs esspeciall strength and patience, seeing they vse to deale so cruelly.

[The olde menhane ceased from the gate] i. the grave and Verse 14ancient men doe no more sit in the gate, according to the
ancient manner, Gen. 34.20. to judge between partie and
partie, and to execute justice to all men [the young men from
their song] i. and the youth also of the people have no joy,
neither doe they vseany of their honest recreations, which
they were wont to vse.

Doctr. [ceased from, &c. It is a grieuous plague vnto a people, when the seat of instice is overthrown from among the. Cc 3

The reason is, because, first, it bringeth in all consusion and disorder. Secondly, no man can enioy any thing as his own. Thirdly, every one lyeth open to the violence of spoylers, & hath no succour nor redresse, being wronged. The vse is, to teach vs, first, that it is better to haue tyrants gouerne vs, then to bee voyd of all gouernement. Secondly, to pray vnto GOD for the gouernement under which we live, that in the prosperitie thereof we may have peace. Thirdly, to acknowledge all lawful magistrates to be the special ordinances of God, appoynted for our good, and therefore to yeeld obedience, and reuerence thereunto for conscience sake.

Doctrine. [young men from] The ouerthrow of magistracie among a people, taketh alloccasions of reioycing from all fortes of people. The reason is, because, first, many great bleffings are loft, and many greeuances come vpon them which wil make the heart heavy. Secondly, they have no safetie, but haue cause euery one to feare another, & to stand vpon his owne guard, as though he were in the midft of his enemics. The vie is, to teach vs, to pray vnto GOD that hee would neuer leave vs without those heads, and governours that may take care to protect vs in peace; for if he doe, our

life will be more bitter then death it felfe.

Doctrine. [their song] Honest recreations and delightes are to be esteemed among the good bleffings that God giueth his people in this life. The reason is, because, first, it is here accounted by the holy Ghost a grieuous thing that they are depriued of them. Secondly, neither bodie nor mind can continue able and apt to their dueties without some intermission, but it is neuer lawful to be idle. The vse is, first, to reproue the that are so Stoical, as they think no recreatio to be allowed by the word of God. Secondly, to teach vs, that it is lawful forvs to vie those exercises that may recreate either our bodie wearied with trauaile, or our mindes oppressed with studies, meditations, cares of this life, or troubles: so that these cautions be alwayes obeserved, first, no parte of Gods worship may be abused in it, and therefore swearing, lottes, &c.must not be there. Secondly, the hinderance of our neigh-

bors profite may not be fought in it, and therefore wee may neither defire their companie that should bee about their worldly businesse; nor seeke to profite, or gaine by the losse of any. Thirdly, it must be vsed to make vs fitter for the more waightie dueties of our calling; and therefore wee may not spend whole daies, or halfe daies therein: for els wee make not a recreation but an occupation of it.

[The ioy of our hearts doth sease] i. wee have no matter of Verse 15. reioycing lest vs at all [our danne is turned into mourning] i. whereas we have had much cause to be merrie, we have now

nothing but matter of mourning.

Doctrine. Generally out of the whole verse. Gods people are sometimes in such case, as they have no cause of gladnesse, being on every side beset with crosses and calamities. The reason is, because, first, God will let them see the desert of their sinnes. Secondly, the Lord will bring them to a thorough missise of this world, and a longing after heaven. The vse is, to teach vs, first, not to condemne any, or to thinke our selves to bee for saken of God, because of the multitude and greatnesse of afflictions. Secondly, to learne by afflictions to tet our affections more servently vpon heaven and heavenly things.

of Church and common wealth, yea and what source both Vers. 16 of Church and common wealth, yea and what source thing any private man had where with he was honoured or any way graced [woe is now to vs, because we have sinned] i. cause of great sorrowe and lamentation is vpon vs, for that wee have transgressed the righteous lawes of the just God, and not yeelded obedience vnto him.

Doctrine. Generally out of the whole verse. It is the sinne of the godly that causeth all their afflictions which they doe suffer; which also in their greatest agonies they doe confesse : see Chapt. 1. vers. 5. doct. 7. & vers. 8. doct. 2. & vers. 12. doct. 1. & 2.

[For this our heart is faint] i. this grieuous estate of our Verse 17. sinnes doth touch vs with the greatest griese because of these things] i. for these great miseries which our sinnes have procured

cured vs [our eyes are darkned] i. our senses are made dull, as

vfually they are with griefe and forrowe.

Doctrine. [for this &c.] The godly when they are thoroughly touched, are more grieued for their sinnes, then for
all the plagues that the Lord laieth vpon them in this life.
The reason is, because, first, sinne in it selfe separateth betwixt
God and man, which no kind of afflictions can doc. Secondly, sinne is the cause of afflictions, without which no sorrowe
could come vnto vs. The vse is, to teach vs, to labour with
our selves alwaies to be more displeased with our selves for
our offences, then for those punishments which they bring
vpon vs in this life.

Doctrine. [because of these things] The strength of mans bodie is more wasted with sorrow and griefe, then with any toyle that can be fall it in this life. The reason is, because, griefe riseth from the heart, the sountaine of strength, and spreadeth into every part of the bodie. The vie is, to shewe the cause why many are overwhelmed in some troubles, which (and greater also) some are not moved withal; even because the one laieth them, as grievous things, to the heart; the other casteth them, as tristes behind his heeles. Secondly, to teach vs, so to sorrowe when afflictions are upon vs, as yet we never exceed the meane, lest wee make our selves vnable to performe the ducties of our callings, and so increase our sins by that meanes.

grieueth my heart, that the place where Gods service was wont to be vsed with great glorie to his name, and ioy to his people, should be made as a forsaken wildernesse [foxes run in it] i. such as, with crast and bloudie affection doe spoyle

the flocke, doe raunge therein at their pleasure.

Doctrine. [because of mount Sion] The desolation of the Church of God, is the greatest griese that can be fall Gods people in this life. The reason is, because, first, it bringeth dishonour to God, which is more to be grieved at then the losse of life it selfe, Exod. 3 2.32. Rom. 9.3. Go. Secondly, they delight more in the prosperitie thereof, then in their other greatest

greatest ioye, Psalm. 1 37.6. The vse is, to teach vs, to labour with our selues that we neuer think we have attained to any tolerable measure of religion, vntill Gods glorie be the dea-

rest thing vnto vs of all other.

Doctrine. [foxes] The troubles of Gods Church be at the height of her afflictions, when they that hate her, and spoyle her, have power over her. The reason is, because, first, no part of Gods honour can be advaunced for them. Secondly, every true member of the Church is vexed by them. The vie is, to teach vs (as this people did) when such a condition befalleth the Church of God, to mourne for it, bearing patiently our shares in the miseries of it, and praying heartily to God for the amendment of it.

[Thou O Lordremainest for ever] i. how so ever there is of-Verse 19. tentimes a chaunge and alteration in this world, and that in thy Church; yet thou abidest the same for ever [thy seate to generation and generation] i. the throne, on which thou sittest (for hee speaketh after the manner of men) to rule all things is firme, so as thy Church depending upon the assurance of thy power and promise, cannot but continue, how-soever several generations be punished and cut off for their sinnes.

Dollrine. Generally out of the whole verse. The Lord hath from the beginning, and will to the ende, and after all generations, rule the world, and all that dwell therein. The reason is, because, all power is of him, and is to be referred wnto him. The vse is, to teach vs, that howsoever wee for our sinnes doe vanish away, yet Gods Church shall remaine, though flouds of afflictions seeme to drowne every member thereof; seeing it is founded vpon his promise that cannot lie, and his power which is able to do all things. This doctrine, and the same vse thereof, is expressed, Psal. 102.24, to the end.

[Why hast thou forgotten vs for ever] i.O Lord seeing we Verse 20. are thy people, and thou our God, why is thy heavie hand so vpon vs, as though thou hadst no care of vs, & did forget vs?

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[why hast thou left us to the length of daies] i. why does thou so carie thy selfe towards vs, as if thou hadst for laken vs for euer.

Doctrine. [why &c.] When the godly are most pinched with afflictions, then are their prayers most feruent vnto the Lord. The reason is, because, first, afflictions drive away drowsinesse and securitie. Secondly, the present vexation that troubles doe bring, doth make vs pray as earnestly against them, as we are desirous to be rid of them. The vse is, to teach vs, to know that how soever no affliction is for the time ioyous, but grieuous; yet they are profitable to all that are rightly exercised in them, Heb. 12.11.

Verse 21. | Restore vs O Lord to thee, that weems

[Restore vs O Lord to thee, that wee may be returned] i. O Lord, it is thou alone that must bring vs into our former estate of peace and selicitie, if ever we shall be brought vnto it: for he speaketh not here of the worke of repentance, but of their outward flourishing estate, such as they had vnder Danid and Salomon [renow our daies as of old] i. let it please thee to alter our estate from this miserie wherein it is, to that

happinesse that it hath been in, in former times.

Dollrine. Generally out of the whole verse. It is in the hand of God alone to alter and dispose of the outward estate of all men in this life. The reason is, because all power over all things is in his hand alone. The vie is, first, to reprove them that ascribe any thing (when they prosper) vnto their owne power or wisedome. Secondly, to teach vs to seeke vnto God alone for successe vnto our travailes, whether wee labour for the good of the bodie, or the soule, and to acknowledge his hand that giveth both prosperitie and adversitie therein.

Destrine. [as of old] The experience of Gods former fauour, is a notable prouocation to cause vs still to trust in him, and to call vpon him in all our necessities: for the reason and

vie hereof, see Chap. 3. verf. 5 6. doct. r.

Can it agree with thy promise and former mercies, now to make no reckoning of vs [shouldest thou be exceedingly angry with

with vs] i. canst thou shewe thy wrath against vs about the strength thou hast given vs to beare it, and so consume vs which are thine inheritance?

Dottrine. Generally out of the whole verse. The consideration of Gods loue to his people, and merciful disposition to doe them good, is an affurance vnto the godly in their afflictions, that the end shall be joyful. The reason is, because, first, they know he hath ever shewed pitie to his people, and delivered them out of all their distresses. Secondly, they beleeve that God will doe so with them; seeing, neither his arme is shortned, nor his kindnesse any way abated, there being no chaunge in him. The vse is, to teach vs, in all our troubles not to measure the event of them by our owner sinnes, or our power to escape them (for then shall wee been consounded in our selves) but by the due meditation of Gods power and mercie, which he hath promised to imploy for ever to the good of his Church, Matth. 28.20. who will be true of his word, though all men be lyars, Rom. 3.4.

The end of the Lamentations of Jeremy.